THE LIGHT OF THE AGES

MYRTLE STRODE JACKSON

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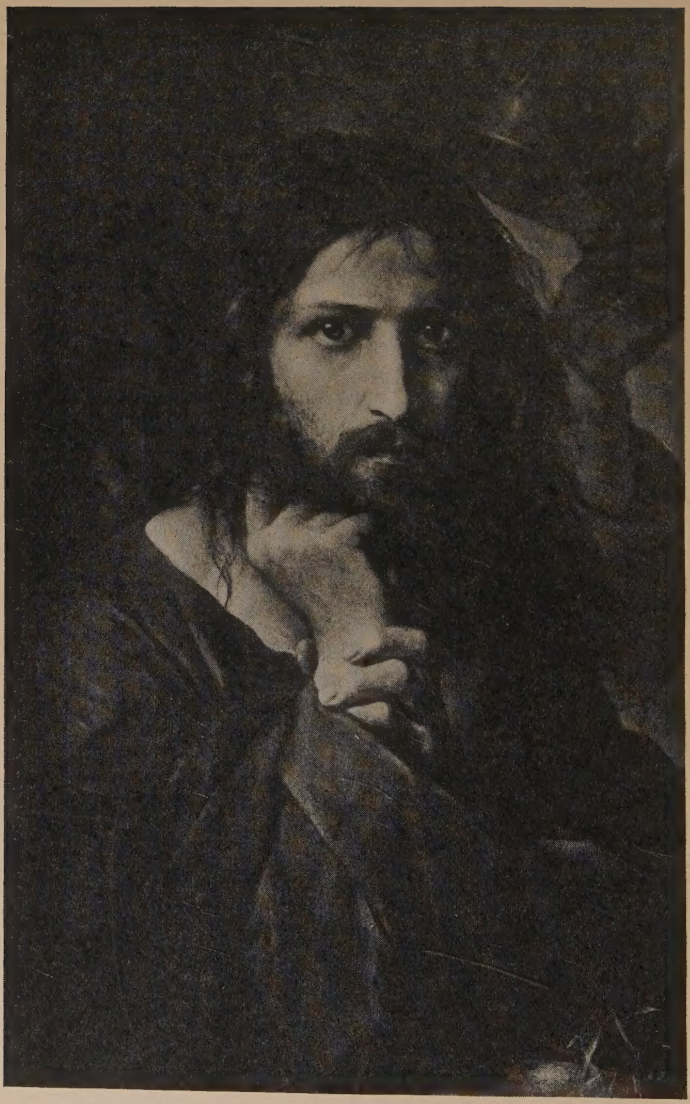

JESUS OF NAZARETH

THE LIGHT OF THE AGES

A Study of the Advance of Spiritual Ideas, in the Course of which Christian Science has Appeared

BY
MYRTLE STRODE JACKSON

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PREFACE

WHETHER in the field of Science, Art, Literature, Government, Economics, or Religion, human advance, as a whole, has ever been evolutionary. Sometimes there has been a long interval during which thought has seemed to be quite unprogressive or static, but more careful study will disclose the fact that it was but a period of gestation; and that at its end budded thought has come to its blossom and borne fruit.

In the past fifty years, the teachings of Christian Science have acquired world-wide dissemination, and that they have come to occupy a prominent and influential place in the thought of Christian believers generally, cannot be questioned. No less true is it, however, that false concepts of this "Science" as "a new and strange doctrine" are widely entertained, and these facts make it a matter of distinct importance that an intelligent study of the kinship and parallelisms between Mrs. Eddy's interpretations of the Master's words and works, and the faith of many of the most saintly religious thinkers of the past, should be made available to all truth-seekers. For all who are longing for the attainment of that Christian Unity which can only come about as the misunderstandings, and consequent false judgments of Christian believers, are dispelled, this book is written.

THE AUTHOR.

MARY BAKER GLOVER (EDDY) 1867

INTRODUCTION

THE wise man of Proverbs has said: "Counsel in the heart of man is like deep water; but a man of understanding will draw it out."

It is now nearly fifty years since Mrs. Mary Baker Eddy published her book *Science and Health with Key to the Scriptures*, the textbook of that body of religionists known to the world today as Christian Scientists. While this work commands enduring respect among very many who do not profess to have adopted its teaching, it cannot yet be said to have been read with any great measure of understanding by Christendom at large. A learned Dean of the Church of England speaks of its "unintelligible terminology." Another clergyman, with the degrees of both M.A. and B.D., writes, "I state deliberately that tried by its own principles and assumptions, Christian Science is unchristian, unscientific, cruel and inconsistent," and criticisms of an even less temperate character are still rife.

We may venture that the reason for this confused and mistaken judgment upon the part of many earnest Churchmen towards Christian Science lies in the fact that there is still much ignorance respecting it to be cleared away from public thought, much sound and rational information still due the inquirer; and it is with the hope of supplying some of this necessary knowledge that this comparison of the writings of Mrs. Eddy with those of other Christian authors, has been undertaken. Our investigation must cover a wide area, and it is impossible to make more than a general survey of succeeding stages of Christian theology

and note the salient points of their several messages to mankind. But such indications may serve as historic landmarks from which earnest inquirers may pursue a more detailed study for themselves. Such a student will be repaid with a rich harvest of treasure. Illumination, joy, thanksgiving, and a sense of reconciling peace, will attend such a study of Christian development, while it will come to be clearly seen that the truth expounded in the writings of Mrs. Eddy is indeed the truth which our Saviour, Jesus Christ, came to bring to all mankind; that it in no wise deviates from His inspired teaching, but is rather the return to His precepts in word and deed; that it is in fact the fulfilment of primitive Christianity. It is the purpose of these pages to show by leading quotations from the works of theological writers and others who are revered and loved by intelligent Christian men and women generally, that Christian Science is not a new and strange cult allied to hypnotism, auto-suggestion, or necromancy, or to any form of spiritualism or theosophy, or to the psychic exploitation of the human will, which is so current, especially in the western world, today, but rather is it the truth of the Bible, of the Old and the New Testament together, the light of the ages which all the saints and reformers may be said to have seen in gleams and visions which they have striven to gain, and which, in moments of inspiration, they have reflected and radiated. They have felt dimly but surely that in the fulness of time these higher concepts of truth were bound to dawn upon the understanding of all mankind. By gathering together this "cloud of witnesses" we trust that what Christian Science is not, may be replaced in the minds of men by a truer concept of what it is, and that its representatives may be welcomed at least into Christian fellow-

ship, by all sincere Christian peoples. So long ago as 1895, Mrs. Eddy said:

> "I love the orthodox church; and, in time, that church will love Christian Science."*

Defending Christianity in the Third Century, against the attacks of a heathen world, Tertullian addressed his opponents thus:

"Your sentences import only that one has confessed himself a Christian. No name of a crime stands against us, but only the crime of a name. The name is the cause: some mysterious force intensified by your ignorance assails it, so that you do not wish to know for certain, that which for certain, you are sure you know nothing of. . . . The sect, you say, is punished in the name of its founder. But this would be indulging in a rash assumption. The first step was to find out what the founder was, that his sect might be understood, instead of hindering inquiry into the founder's character, from the sect. But in our case, by being necessarily ignorant of its founder, or else by not taking a fair survey of its founder, because you make no inquiry into his sect, you fasten merely on the name, just as if you vilified in it both sect and founder, whom you know nothing of whatever. . . . And yet it is the truth which is so troublesome to the world, which these philosophers affect, but which Christians possess: they therefore who have it in possession afford the greater displeasure, because he who affects a thing, plays with it; he who possesses it maintains it."

These words fall on our ears with a strangely modern ring, for is it not true that the simple name "Christian Science" fills the mind of many so-called orthodox believers with prejudice today? And is not this largely because

Miscellaneous Writings, p. 111.

TERTULLIAN

we are now accustomed to associate the term Science with natural history, chemistry etc., whereas in olden times it was more generally applied to philosophy. Doubtless the phrase, "Christian Philosophy," might make a more acceptable appeal to the religious world, but would it be as accurate and inclusive? Hear what the Founder of this movement has to say about her choice of terms:

> "I have set forth Christian Science and its application to the treatment of disease just as I have discovered them. I have demonstrated through Mind the effects of Truth on the health, longevity, and morals of men, and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth. If Christendom resists the author's application of the word Science to Christianity, or questions her use of the word Science, she will not therefore lose faith in Christianity, nor will Christianity lose its hold upon her. If God, the All-in-all be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity. The terms Divine Science, Spiritual Science, Christ Science or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to Science as applied to humanity." (*Science and Health*, pp. 126, 127.)

As far back as somewhere between the years A.D. 203–231 no less a Christian luminary than Origen himself wrote as follows, "The holy apostles in preaching the faith of Christ, declared with the utmost clearness whatever they thought necessary to salvation, even to those who are slothful in the investigation of *divine Science*, leaving the reason of their assertions to be sought out by those who should deserve the excellent gifts of the Spirit, and especially the graces of utterance, wisdom, and knowledge,"—while the Rev. W. Fairweather, a comparatively modern commentator on the writings of Origen, expressing his appreciation of "the greatest of the Fathers," says, "when Faith and Reason thus combine their forces, the result and product is *Christian Science*. In this higher knowledge there are two main stages—gnosis or understanding, and wisdom or the direct spiritual vision of truth."

In the apology of Justin the Martyr where reference is made to the time when he was converted from Platonism by conversing with an ancient Christian he meets on the sea shore, there occurs the following passage. "But what, said he, do you call God? That which is, said I, and always continues to be the same, and is the cause of existence of all other beings, is God. He then asked Is there any Science which furnishes us with the knowledge of things which relate both to God and man? . . . Yes said I."

The conversation unfolds with increasing interest, and it serves to show that to primitive Christian thought the term Science was closely allied to Christianity. It is modern thought which inclines to give the monopoly of this term to the study of the material world and its order, and to mathematical calculations.

Beyond the fact that Mrs. Eddy, the Founder and Leader

of the Christian Science Movement, was of American birth, perhaps little is as yet generally known, nor is it possible within the scope of this volume to make more than the briefest references to a life which in itself is a story of vital human interest and spiritual import. For the moment we would simply ask for our readers' ready understanding of the possibility that a land like America, the new hope of a new world, a land of freedom and promise, of self-reliance, and spiritual inquiry, a land from whose soil sprang such characters as Washington and Lincoln, should during the lifetime of the latter have also cradled a woman whose moral and intellectual qualities were of the highest order, and whose spiritual insight and intuition certainly placed her among the world's religious seers, and constituted her "a leader among men." She loved knowledge for its own sake, eagerly drinking in all she could learn in every department of thought. She yearned most of all, however, for the deep things of God.

The experiences of life as they came to her seemed but one long preparation for the later spiritual revelation. Always the demand was for greater self-sacrifice, greater forgiveness, less trust in the human, greater reliance on God, more hope, more truth-seeking, more compassion, deeper, stronger and more enduring love, and to these demands she never failed to respond.

Would not the best in us all respond with love to such an one if presently she were found walking down the highways of our common life? Should we not readily believe that if the Holy Spirit had a message for a sin-laden and suffering world, it would whisper its sacred utterances into such a pure and listening mind? We are not compelled to rely on tradition and fragmentary comments of century-old historians for the facts of her early

ST. JUSTIN

pilgrimage. They are blazed in the full noonday light of Victorian biography, for all who seek them at their authentic sources, and are fully attested by those who lived and worked at her side, and is it not legitimate to expect and assume that the mother-love of a world which has struggled with sin and death for centuries, in speechless endeavour and nameless victories, should at last culminate in a woman who at the high tide of world progress should give birth to a spiritual idea, a further spiritual revelation of the nature and power of God?

Edgar Quinet the French philosopher and poet, surely felt the vision of a clearer knowledge stir within his heart when he wrote as if in prophetic prayer,—"We live in the thought of what ought to be and what will be. The conscience of the human race is forming itself. Its ideals are passing away from being many and merely national, they tend to become one and that one universal. The leader in this great work will be the poet of the future. He will have to be the Mediator of the coming peoples. His word will belong exclusively to none. He is already the legislator of the Great European Confederation that is to be, yet he will as ever demand faith, and that faith will have to be strained to the uttermost. The Columbus of the new ideal world, he goes forth alone upon the ocean of thought; onward he sails, only to find the infinite ever increasing, still he pursues his way though what seemed land, prove cloud, what hope, mere illusion. To the popular cry 'Let us turn back' he will only answer 'Tomorrow!' and tomorrow will prove an age. Tempest-tossed he may be, but he will not furl his sail until he has touched that shore where life has its source and which is called eternity."

Would Quinet have felt astonishment had he known that the new Columbus was destined to be a woman?

Yet why not? Had we not missed something hitherto in divine revelation inasmuch as the Saviour's teaching had not yet been expressed through the medium of a woman's intuition, her spiritual understanding, and this despite the fact that it was to women our Lord gave some of his deepest spiritual teaching? We may not have thought of these things in this way perhaps. We may not have concerned ourselves very much as to what type of woman the Leader of the Christian Science Movement was. We may have formed an altogether erroneous mental picture, and it will perhaps be a matter of some surprise, some interest to discover that she was a gracious refined Christian lady, a patriotic citizen, a devoted friend, an inspired teacher, a sage, a seer, a prophetess, a "Mother in Israel."

Today in the embrace of a great spiritual discovery we may find comfort and joy, and it will give us a more humble and receptive mind, to perceive that such men as Theophilus and Clement, Origen and Saint Augustine, Wycliffe and Luther, Wishart, Bunyan and Baxter, William Penn, Pastor Robinson and John Wesley, the great teachers at whose naming all Christendom glows, together with more modern religionists—like Edwards and Maurice, Robertson and Brooks, Kingsley, Drummond and a host of others;—that all these reached out in their thought to that exposition of the Bible which finds its fuller, more perfect and helpful expression in the Christian Science teaching which is restoring to this age a lost element of Christian practice, namely, spiritual healing.

"O hearts of love! O Souls that turn
Like sunflowers to the pure and best!
To you the truth is manifest:
For they the mind of Christ discern
Who lean like John upon His breast!"

PRIMITIVE CHRISTIANITY

THE LIGHT OF THE AGES

CHAPTER I

Early Testimony

Papias. Theophilus of Antioch. Hippolytus. The Recognitions of Clement.

THE years immediately succeeding the earthly life of our Saviour, Christ Jesus, are more or less shrouded by the misty veil of obscurity. In the absence of detailed accounts of the lives and thoughts of the apostles and their intimate disciples, it is possible to reconstruct the early beginnings of Christianity only by the study of minute and isolated references, to piece records together by a process of careful, intuitive gleaning, and to increase our knowledge of the truth of those times by induction. This method is not without fruitage, however; for as a single chord of music will give the key in which the entire piece is written, a ray of colour proclaim the tone in which a picture is painted and the value of its lights and shades, so fragments of the recorded sayings of our Lord, traditional acts of his disciples, the casual mention of events and customs by contemporary or succeeding writers,—these reveal the motives of the age, and usher us into a certain atmosphere of thought, which if too faint for outlines to become visible, diffuses a glow, a radiance, a spiritual sense, which impresses the soul with the quality of its rarity, and its proximity to Heaven. It is as if light from on high had lent itself in a soft golden glow which both

ST. EUSEBIUS

warms and blesses. In a close and personal way we feel we are in the presence of Christ Jesus, and become so absorbed in His utterance, in the new view of life which He presents, and in the transformation it effects in consciousness, that we forget to note His actual form and features.

It is with such a feeling that we read in Eusebius' history (A.D. 324) a fragmentary quotation from the Apology of Quadratus, who wrote approximately in the year A.D. 117. "This writer" says Eusebius "shows the antiquity of the age in which he lived in these passages: 'The deeds of our Saviour' says he 'were always before you, for they were true miracles; those that were healed, those that were raised from the dead, . . . remained living a long time, not only whilst our Lord was on earth, but likewise when he had left the earth. So that some of them have also lived to our own times.' Such was Quadratus."

With the Master's words "I am come that ye might have life and that ye might have it more abundantly" significantly impressed upon us, we turn to a fragment ascribed to Papias of Hierapolis. "The elders who saw John, the disciple of our Lord, have recorded that they heard from him according as the Lord taught about those times, saying, 'the days shall come in which vineyards shall grow each having ten thousand branches, and on one branch ten thousand arms, and on one arm ten thousand twigs, and on each twig ten thousand clusters, and in each cluster ten thousand grapes, and each grape when squeezed will give twenty-five measures of wine. . . . In the same way also a grain of wheat shall produce ten thousand ears, and each ear shall have ten thousand grains, and each grain five two pound measures of fine clean flour; and other fruits and seeds and herbs according to the fittingness which belongs to them; and

all the animals which use these kinds of food which are received from the earth, shall become peaceful and docile, being subject to men in all subjection.' These things are credible to believers. And when Judas the traitor did not believe and asked 'How then shall such productions be brought to pass by the Lord?' the Lord said 'they shall see who shall come among them.' "

A conversation of this nature would be entirely possible as the outcome of the observation of such a scene as the feeding of five thousand people with five loaves and two fishes. It teaches clearly that abundance comes as a result of accepting the knowledge of the Father as the Son revealed Him to human understanding. On pages 301 and 442 of *Science and Health* we read:

> "As God is substance and man is the divine image and likeness, man should wish for, and in reality has, only the substance of good, the substance of Spirit, not matter."
>
> "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually."

With Papias we can say "These things are credible to believers." Further, according to Eusebius, Papias is reported to have said, "For I have never like many, delighted to hear those that tell many things, but those that teach the truth; neither those that record foreign precepts, but those that are given from the Lord to our faith and that came from the truth itself. But if I met with anyone who had been a follower of the elders anywhere, I make it a point to inquire what were the declarations of the elders, what was said by Andrew, Peter, or Philip, what by Thomas, James, John, Matthew, or

any other of the disciples of our Lord. What was said by Aristian, and the presbyter John, disciples of the Lord: for I do not think that I derived so much benefit from books as from the living voice of those that are still surviving." Eusebius then goes on to say, "It may be important also to subjoin other declarations to these passages from Papias, in which he gives certain wonderful accounts together with other matters that he seems to have received by tradition. That the apostle Philip continued at Hierapolis with his daughters has been already stated. But we must now show how Papias' coming to them, received a wonderful account from the daughters of Philip. For he writes that in his time there was one raised from the dead. Another wonderful event happened respecting Justus surnamed Barsabas, who though he drank a deadly poison, experienced nothing injurious through the grace of the Lord. This same Justus is mentioned in the book of Acts, after the resurrection, as the one over whom together with Matthias, the holy apostles prayed, in order to fill up their number by casting lots to supply the place of Judas the traitor."

Evidently the healing of the sick was as natural and as necessary a part of proclaiming the good news as preaching in the name of Christ Jesus. It was accepted as the sign and witness of the truth amongst the early disciples. There is something most sweetly ordinary and matter of fact, in the comment Eusebius makes on the Evangelist Luke. It is only a few simple lines, as follows,—"But Luke, who was born at Antioch, and by profession a physician, being for the most part connected with Paul, and familiarly acquainted with the rest of the apostles, has left us two inspired books, the institutes of that spiritual healing art which he obtained from them."

There is no mention as to how or when Luke exchanged his profession of a doctor practising the materia medica, to become a Christian and thereby a spiritual healer, or whether he had any doubts or difficulties in this renunciation of the old method for the new, but as we turn over the pages of his Gospel, we can see by his utter silence regarding his old life, how implicitly he believed "the institutes of that spiritual healing art" he has recorded for posterity. In chapters seven and eight (a matter of 108 verses) we find the account of the centurion's servant, healed of a dangerous fever, the widow of Nain's son raised from the dead, "many cured of their infirmities and plagues and of evil spirits" and sight restored unto "many that were blind;" the message sent to John the Baptist, "how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised;"—the many sins of Mary Magdalen forgiven;—the discipleship and ministrations of "certain women which had been healed of evil spirits and infirmities,"—the healing of the lunatic in the country of the Gadarenes, the woman healed who touched the Master's garment in the crowd, and the raising of Jairus' daughter from the dead.

Those who thus accepted the spiritual teachings of Jesus, accepted also his divine method of healing as part of their faith and practice. So it is quite natural to find that Irenaeus in A.D. 180, in his five books to which he gave the title "Refutation and overthrow of False Doctrine," has given in the 2nd book of this work some account of how in his own times instances of divine power remained in the Christian Churches. He says—"Among the brethren frequently in a case of necessity when a whole Church united in much fasting and prayer, the spirit has returned

to the exanimated body, and the man was granted to the prayers of the Saints." Again he says, "But if they say that our Lord also did these things only in appearance, we shall refer them back to the prophetic declarations, and shall show from them that all these things were strictly foretold and were done by him, and that he alone is the Son of God. Wherefore also those that were his disciples receiving grace from him, in his name performed these things for the benefit of the rest of men, as everyone received the free gift from him, some indeed, most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits, believed and were received into the Church. Others have the knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands and restore them to health. And moreover as we said above, even the dead have been raised and continued with us many years."

Justin Martyr tells the Emperor and the Senate that many vexed and possessed by demons were cured, whom all their exorcists and conjurors had failed to relieve, and Origen also says, "The apostles of our Lord without these miraculous powers would never have been able to have moved their auditors nor persuaded them to desert the institutions of their country and to embrace their new doctrine. Yea even to this day, the footsteps of that Holy Spirit which appeared in the shape of a dove are preserved among the Christians; they exorcise demons, perform many cures, and according to the will of God foresee and foretell things to come." Dr. Cave, D.D., when writing of the miracles reported to have been performed at the tomb of Saint Stephen the martyr (the Stephen of the Acts) remarks, "I shall observe no more

than that in all these cases related by St. Augustine we never find that they invocated or prayed to the martyr, nor begged to be healed by his merits or intercession, but immediately directed their addresses to God Himself."

How entirely the author of *Science and Health* is at one with these primitive Christian disciples, may be gathered from her earnest appeal on page 37, where she says:

> "When will Jesus' professed followers learn to emulate him in all his ways and to imitate his mighty works? . . . May the Christians of today take up the more practical import of that career! It is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness. Christians claim to be his followers, but do they follow him in the way that he commanded? Hear these imperative commands: 'Be ye therefore perfect, even as your Father which is in heaven is perfect!' 'Go ye into all the world, and preach the gospel to every creature!' '*Heal the Sick.*'"

Further, pages 494 to 496, there is this declaration:

> "Our Master cast out devils (evils) and healed the sick. It should be said of his followers also, that they cast fear and all evil out of themselves and others and heal the sick. God will heal the sick through man, whenever man is governed by God. Truth casts out error now as surely as it did nineteen centuries ago. . . .
>
> "We all must learn that Life is God. Ask yourself: Am I living the life that approaches the supreme

> good? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow brighter 'unto the perfect day.' Your fruits will prove what the understanding of God brings to man. Hold perpetually this thought,—that it is the spiritual idea, the Holy Ghost and Christ, which enables you to demonstrate, with scientific certainty, the rule of healing, based upon its divine Principle, Love, underlying, overlying, and encompassing all true being."

Here the question naturally arises—By what special exercise of divine grace was this healing accomplished? When Jesus gave his last message to his disciples in the words "Lo, I am with you alway, even unto the end of the world," it forever silenced the argument that divine power was limited in its manifestation to the first two centuries in Christian history. We are therefore compelled to seek some other cause for spontaneous healing than the bestowal of personal gifts for a brief space of time. Was the theology of those early days different from the theories which have become crystallized in the Churches in the process of time? We affirm upon investigation that it was. The conception of God and man,—of God's relation to man, and man's relation to God was perceptibly different in that primrose dawn of spiritual experience. It is as if men received the word of life in the open air. The walls of doctrinal edifices had not yet begun to close around with imprisoning gloom. The very winds of spiritual inspiration then swept over the minds of men. Heaven was God's throne and earth was His footstool, and the soul of man His sacred habitation where thought consciously received the knowledge of the Creator and Giver of all good.

Such is the impress left by that most sweet and holy of writers, Theophilus, sixth bishop of Antioch in A.D. 168. "Men of God" he writes "carrying in them a holy spirit and becoming prophets, being inspired and made wise by God, became God taught and holy and righteous. Wherefore they were also deemed worthy of receiving this reward that they should become instruments of God and contain the wisdom that is from Him, through which wisdom they uttered both what regarded the creation of the world and all other things."

This thought is expressed in almost the same terms on page 84 of *Science and Health*, where Mrs. Eddy writes:

> "The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing evil and mistaking fact for fiction,—predicting the future from a ground-work of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demi-gods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is *en rapport* with this Mind, to know the past, the present, and the future."

Divine mind is one of Mrs. Eddy's definitions of God, a definition contained very often in such phrases as these from Jesus' lips as: "Your heavenly Father *knoweth*," "all things that I have heard of my Father I have made known unto you." This is a definition which Theophilus also evidently seeks to express, though translators find it difficult to get the exact equivalent of the "word" as he uses it, the Greek λόγος meaning not only word, but

reason, statement, ratio, argument, and many other similar ideas, and ἀρχή meaning either rule or principle. Mrs. Eddy's chapter "Recapitulation" opens with the question "What is God?" and the answer is:

> "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love."

Indeed the more deeply she pondered over the Scriptures the more gloriously and majestically did the nature of Deity unfold to her, and the more conscious she became of the immanence of the "one altogether lovely."

As Jesus, the Son of God was ever-conscious of the Father's presence, so every true disciple sought this same knowledge, and Theophilus gives us a beautiful example of research in this respect and of the way in which the early Christians themselves defined God.

"God," he says, "is seen by those who are able to behold him when once the eyes of the soul are opened. For as all have eyes, but some have them covered with mist, so that they cannot behold the light of the sun, yet the light of the sun does not cease to shine because the blind do not see it, but the blind have to accuse themselves and their own eyes,—so thou also, O man, hast the eyes of the soul covered with mist, by thy sins and evil deeds. For man ought to have a soul pure like a resplendent mirror. Thou wilt say to me then, 'Do thou who seest declare to me the form of God.' Listen, O man, the form of God is unspeakable and unutterable and impossible to be seen by fleshly eyes: for in glory he is unattainable, in greatness incomprehensible, in height unimaginable, in strength incomparable, in wisdom unequalled, in goodness inimitable, in beneficence unsearchable. For if I should call him *Light*, I name his own workmanship, if I call

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him the *Word*, I name his government, if I term him *Mind*, I name his understanding, if I call him *Spirit*, I name the breath he has given; if I call him *Wisdom*, I name his own offspring; if I call him *Strength*, I name his own might; if I call him *Power*, I name his own energy, if I call him *Providence*, I name his goodness; if I call him *Kingly Authority*, I name his glory; if I call him Lord, I name him as judge, if I call him *Judge*, I name him as righteous; if I call him *Father*, I name him all things in one." With this passage may be compared one in *Science and Health* where spirit in contradiction to the arguments of sin and the carnal mind bears true testimony to the nature of God, spirit and God being used as synonymous terms:

> "Spirit . . . saith: I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory,—all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because *I am that I am*." (p. 252.)

In another passage it reads:

> "Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God." (p. 507.)

Continuing our quotation from Theophilus of Antioch:

"By him thou speakest O man, his breath thou breathest, yet him thou knowest not, and this has befallen thee

through the blindness of thy soul, and the hardness of thy heart. Yet if thou art willing, thou mayest be healed. Yield thyself to the physician and he will couch the eyes of thy soul and of thy heart. Who is this physician? God who heals and gives life by his word and his wisdom . . . when thou shalt lay down the mortal and put on immortality then wilt thou worthily behold God; for God will raise up thy flesh immortal along with thy soul, and thus being made immortal thou wilt behold the immortal one, if now thou believest in him, and wilt then perceive that thou hast unrighteously spoken against him. But thou believest not that the dead shall be raised. When it shall take place then willing or unwilling, thou wilt believe it, and thy faith shall be accounted unbelief unless thou believest it now. . . . Who can traverse the sea unless he first entrust himself to the ship and to the pilot? Or what sick man can be healed unless he first entrust himself to the physician? Or what art or science can any one learn unless he first yield and entrust himself to the teacher? If then the husbandman trusts the earth, and the voyager the ship, and the sick man the physician, art thou unwilling to trust thyself to God?"

Taking one passage with another, and thus comparing these early writers, it is clearly noticeable that they all ascribe to God a pure and perfect nature, wholly spiritual and good, and worship Him as the only first and great cause. This characteristic quotation from Hippolytus (200 A.D.) is an example: "But God who created the world did not, nor does not make evil. He makes what is glorious and excellent; for He who makes it is good. . . . But man, from the fact of his possessing a capacity of self-determination, brings forth what is evil . . . evil had no existence from the beginning but came into being sub-

sequently." "And the Father also sent the word into the world that by Himself (in person) He might prove that God made nothing evil, and that man possesses the capacity of self-determination inasmuch as he is able to will or not to will."

The following quaint little passage from Theophilus shows how his thought of God was of a Principle apart from and above material modes: "For man being below begins to build from the earth, and cannot in order make the roof unless he has first laid the foundation. But the power of God is shown in this, that first of all He creates out of nothing, according to His will, the things that are made, . . . wherefore also the prophet mentioned that the creation of the heavens first of all took place as a kind of roof, saying, at the first God created the heavens; that is, that by means of the first Principle, the heavens were made as we have already shown."

There is a tremendous truth involved in this intuition of Theophilus that creation starts at the highest point of life and not at the lowest, a principle which if unfolded in logical argument would refute the material theory of evolution as applicable to the creation for which God is responsible. For the moment, however, let it suffice to show that God was worshipped as omnipotent Spirit, glorious in purity and light; that evil was disassociated from Him, neither created by nor contained in Him, and that there was a corresponding tendency to class evil and matter together as one and the same substance. This latter point is more clearly brought out by subsequent writers, but Theophilus himself defines the false gods of the heathen as composed of the material elements. He writes "For after they had said that there are Gods, they again make them of no account. For some said

that they were composed of atoms; and others again, that they eventuate in atoms . . . and to speak of the opinions of the most atheistical Euhemerus is superfluous. For having made many daring assertions concerning the gods, he at last would absolutely deny their existence, and have all things to be governed by self-regulated action."

He then enumerates the practices of the heathen which like their gods are material and carnal, and ends with, "Far be it from Christians to conceive any such deeds, for with them temperance dwells, self-restraint is practised, monogamy is observed, chastity is guarded, iniquity exterminated, sin extirpated, righteousness exercised, law administered, worship performed, God acknowledged: truth governs, grace guards, peace screens them; the holy word guides, wisdom teaches, life directs, God reigns."

In consonance with this absolute oneness and stainless goodness of the Creator, is a broad and holy conception of man as the direct outcome of the Creator's will. "God," Theophilus declares, "made all things out of nothing, for nothing was coeval with God: but He being His own place, and wanting nothing and existing before the ages, willed to make man by whom He might be known." With this last sentence, the following passage from *Science and Health* (page 303) presents an interesting parallelism:

> "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature. Spiritual man is the image or idea of God, an idea which cannot be lost nor separated from its divine Principle."

If God then is to be made "known" by man created according to His will and in His Image, and it is already

determined by these writers that He "did not nor does not make evil," it follows that a vision of man must be maintained in their thoughts far above the experience or shall we say phenomenon of pagan man who looked upon himself as physical, flesh and blood, and upon his gods as progenitors composed of the terrestial elements. Indeed such is the gist of the earnest exhortation of Hippolytus to Christian converts, as will be seen in the following extract from his writings. Note how clearly he shows that to *know* the *true* God is also to learn the truth about creation, or ontology and biology as the subject would be called in scientific terms today.

"To you I am become an adviser . . . in order that you may hasten and by us may be taught who the true God is, and what is His well-ordered creation . . . And thou shalt possess an immortal body even one placed beyond the possibility of corruption, just like the soul. And thou shalt in due time receive the kingdom of heaven, thou who whilst thou didst sojourn in this life didst know the celestial king. And hereafter shalt thou be a companion of the Deity and a co-heir with Christ, no longer enslaved by lusts or passions and never again wasted by disease. For once the crown of righteousness encircles thy brow, thou hast become God (or God-like, in his image). For whatever sufferings thou didst undergo while being a man, these He gave to thee, because thou wast of mortal mould. But whatever attributes it is consistent with the nature of God to impart, these God has promised to bestow upon thee, because thou hast been deified and begotten unto immortality. This constitutes the import of the proverb 'know thyself,' or in other words, learn to discover God within thyself, for He has formed thee after His own image. For with the knowledge of self

is conjoined the being an object of God's knowledge, for thou art called by the Deity Himself . . . God called man His likeness from the beginning, and has evinced in a figure His love towards thee. And provided thou obeyest His solemn injunctions and becomest a faithful follower of Him who is good, thou shalt resemble Him, inasmuch as then shalt thou have honour conferred upon thee by Him. For the Deity does not diminish aught of the dignity of His divine perfection, having made thee even God unto His glory."

This sonship with God, according to Hippolytus, was not conferred alone upon Jesus Christ, although our Redeemer was the most perfect example of this divine creation. It was rather a great truth of being to be gained by "knowing the true God" and forsaking sin and mortality, and accepting the unity existing between God, and man in His Image and likeness. Life in spirit was the gift of immortality to all mankind who would accept the truth; and Jesus Christ, being a most perfect expression of Truth, became thereby the pattern, the way, the truth, the life, for the world's enlightenment and salvation.

"But He (Jesus Christ) was not overcome of death," he writes. "But though as man he became one of the dead, He remained alive in the nature of divinity. . . . For He who was co-existent with His Father before all time, and before the foundation of the world always had the glory proper to Godhead. He too may very well be understood as the younger son. For He appeared in the last times after the glorious and honourable company of the holy prophets, and simply once after all those who previous to the time of His sojourn were reckoned in the number of Sons by reason of excellence."

"For as a ship sailing in the sea, leaves no traces of her

way behind her, so neither does the Church which is situated in the world as in a sea, leave her hope upon earth, because she has her life reserved in heaven; and as she holds her way here only for a short time it is not possible to trace out her course. As the Church does not leave her hope behind in the world, her hope in the incarnation of Christ which bears us all good, she did not leave the track of death in Hades. Of whom but of Him who is born of the Holy Spirit and the virgin, *who in renewing the perfect man in the world*, works miracles, beginning from the baptism of John, as the Evangelist also testifies? And Jesus was then beginning to be about thirty years of age. This, then, was the youthful and blooming period of the age of Him who in journeying among the cities and districts, healed the diseases and infirmities of men."

This thought of "renewing the perfect man in the world" Mrs. Eddy regarded as the Principle on which the cures of Jesus were based, for she writes on page 476 of *Science and Health*:

> "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the Kingdom of God is intact, universal, and that man is pure and holy."

In entire keeping with the interesting statement of Hippolytus respecting the earnest believer as being hereafter "a companion of the Deity and a co-heir with Christ," is an illustrative passage on page 316 of *Science and Health:*

> "The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of

> mortal selfhood to find Christ, the real man and his relation to God, and to recognise the divine sonship. Christ, Truth, was demonstrated through Jesus to prove the power of Spirit over the flesh,—to show that Truth is made manifest by its effects upon the human mind and body, healing sickness and destroying sin."

Hippolytus has also an interesting little note on the Song of Solomon. He says:

"And the books of Solomon on the Parables and Songs in which he wrote of the physiology of plants, and all kinds of animals belonging to the dry land, and the air, and the sea, and of the cures of disease, Hezekiah did away with, because the people looked to these for the remedies for their diseases and neglected to seek their healing from God."

Healing in early Christianity evidently went hand in hand with a pure and comprehensive definition of God, a clear conception of man created in God's image, and of Jesus the Christ as the perfect example of this divine sonship. Evil, disease, death, materiality of every name and nature, took its place among the false gods and the outer darkness of paganism.

In support of this conclusion it will be of great interest to examine the most remarkable of all the early writings, which go by the name of the *Recognitions of Clement*. No one can state who was the real author. Various opinions exist as to whether they belong to the first, second, third, or even fourth century. The fact that Origen quotes from the "Recognitions" in his commentary on Genesis in A.D. 231 would place them at an early date and there is much in their composition that suggests precious passages handed down from the apostle Peter, through

faithful remembrance for two generations, interspersed with the religious feelings of the less enlightened Scribes. The book may be described as a kind of philosophical and theological romance. Indeed one might almost call it the first Christian novel. The writer calls himself Clement and wishes to be identified as that Clement, a young disciple of Peter, who afterwards became a Bishop of Rome. He accompanies Peter on his missionary journeys, and is also present when he refutes Simon the magician who is mentioned in the eighth chapter of the Acts. This Simon stands for the necromancy and the hypnotism of the carnal mind and the human will opposed to God, and the contest between him and the apostle shows how from the very outset Christian metaphysics were entirely opposed to any auto-suggestion of the merely human mind.

Although some events partake of the nature of fiction, they nevertheless seem simple incidents that must have naturally happened in the lives of people living in those days, and are not more wonderful than the many sweet and tender reconciliations that have often taken place in Christian experience as the result of prayer and waiting on God. It is as if the writer after long observance of the result of Christianity on human life and need, and intimate knowledge of Christian practice and tenets, together with an acquaintance with the aged disciple of an actual disciple of St. Peter, and after most carefully recording the words which had been repeated by this same disciple, had chosen the peculiar literary form of the "Recognitions" in which to store these recollections, and to paint a vivid picture of early Christian times. Ailgenfeld says "There is scarcely a single writing which is of so great importance respecting the history of Christianity in its first stage and which has already given such

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brilliant disclosures at the hands of the renowned critics in regard to the earliest history of the Christian Church as are the writings ascribed to the Roman Clement, the *Recognitions and Homilies*. The importance attached to these strange and curious documents by one school of theologians has compelled men of all shades of belief to investigate them; but after all their investigations, a great variety of opinion still prevails on almost every point connected with these books.

The following extracts begin at the point where the apostle Peter is in argument in some public place with Simon the sorcerer.

"Then Peter said: 'If you truly wish to learn, then first learn this, how unskilfully you have framed your question; for you say, since God has created all things, whence is evil? But before you ask this, three sorts of questions should have had the precedence. First, whether there be evil? Secondly, what evil is? Thirdly, to whom it is, and whence?' To this Simon answered: 'Oh! thou most unskilful and unlearned, is there any man who does not confess 'that there is evil in this life?' . . . Then Peter said. . . . 'You say that all confess the existence of evil, which is verily false; for first of all, the whole Hebrew nation deny its existence.' Then Simon interrupting his discourse said, 'They do rightly who say that there is no evil.' Then Peter answered: 'We do not propose to speak of this now, but only to state the fact that the existence of evil is not universally admitted.' Then Simon: 'On what subject do you wish the discussion to be held? Tell me that I also may define what I think, and so the inquiry may begin.' And Peter answered: 'If indeed, you will do as I think right, I would have it done according to the precept of my Master who first of

all commanded the Hebrew nation, whom He knew to have knowledge of God, and that it is He who made the world, not that they should inquire about Him whom they knew, but that, knowing Him, they should investigate His will and His righteousness; because it is placed in men's power that searching into these things they may find, and do, and observe, those things concerning which they are to be judged. Therefore He commands us to inquire, not whence evil cometh, as you asked just now, but to seek the righteousness of the good God and His Kingdom, and 'all these things,' says He 'shall be added to you.' Then Simon said: 'Surely these things are commanded the Hebrews, as having a right knowledge of God, and being of opinion that every one has it in his power to do those things concerning which he is to be judged, —but my opinion differs from theirs: where do you wish me to begin?"

After some further discussion between them, Peter continues:

"You say therefore, if God wishes anything to be, it is, and if He does not wish it, it is not." He then expounds at some length the necessity for free moral choice in man and then says, "Since therefore, as I have informed you, all things that are moved (*i.e.* have intelligence to act in a good or bad direction) are divided into two parts, according to the distinction that I formerly stated, everything that God wills, is, and everything that He wills not, is not. . . . God is seen by the mind, not the body; by the Spirit, not by the flesh. . . . For he showed that a time shall come in which of men shall he make angels, who in the spirit of their mind shall see God." Then Simon tired with reasoning, and the day being late, goes away. But all the rest turning to Peter, on bended knees,

prostrated themselves before him; and some of those who were afflicted with diverse sickness, or invaded by demons, were healed by the prayer of Peter and departed rejoicing as having obtained at once the doctrine of the true God, and also His mercy.

The next day, the people assemble again for discussion and the question is asked as to the difference between Christian miracles and those wonders wrought by necromancers, and Peter answers in this manner:

"Tell me I pray you, what is the use of showing statues walking, dogs of brass or stone barking, mountains dancing, or flying through the air, and such like things, which you say that Simon did? But those signs which are of the Good One are directed to the advantage of men, as are those which were done by our Lord, who gave sight to the blind, and hearing to the deaf, raised up the feeble and the lame, drove away sicknesses and demons, raised the dead, and did other like things, as you see also that I do."

After ordaining Church authorities Peter leaves Cæsarea, and sets out on his missionary travels. He and his companions halt at Dora (a town in Asia Minor) and Peter preaches in a garden. The account then continues:

"But some of those who were present and who had been for a long time distressed by demons, threw themselves on the ground, while the unclean spirits entreated that they might be allowed but for one day to remain in the bodies that they had taken possession of. But Peter rebuked them, and commanded them to depart; and they went out without delay. After these, others who had been afflicted with long standing sicknesses asked Peter that they might receive healing; and he promised that he would entreat the Lord for them as soon as his

discourse of instruction was completed. But as soon as he promised, they were freed from their sicknesses.

Peter then shows how demons deceive men by lies, and by feigning the truth, and by divinations and dreams, and how to detect them. Here it is interesting to note that the resemblance between Peter's method of defining and dealing with evil, and Mrs. Eddy's method, is striking. It is in fact absolutely identical. The translation "demon" meaning devil in the text from Matthew 10 : 8, is stamped on the cover of all her books.

> "Heal the sick. Raise the dead. Cleanse the lepers. Cast out demons."

In the chapter in *Science and Health* called Christian Science Practice, she writes (page 411):

> "It is recorded that once Jesus asked the name of a disease,—a disease which moderns would call *dementia*. The demon, or evil, replied that his name was Legion. Thereupon Jesus cast out the evil, and the insane man was changed and straightway became whole."

In *No and Yes* (pages 22–24) she enters rather more fully into the meaning of "devils" as the term occurs in the Gospels. She says:

> " 'He cast out *devils*.' This record shows that the term devil is generic, being used in the plural number. From this it follows that there is more than one devil. That Jesus cast several persons out of another person, is not stated, and is impossible. Hence the passage must refer to the *evils* which were cast out. . . .
>
> "As mortals, we need to discern the claims of evil, and to fight these claims, not as realities, but as

illusions; . . . God is All-in-all; but He is definite and individual, the omnipresent and omniscient Mind; and man's individuality is God's own image and likeness,—even the immeasurable idea of divine Mind. In the Science of good, evil loses all place, person, and power."

Peter declares in his lecture that the whole Hebrew nation denies the existence of evil, yet he does not ignore its pretensions, but minutely describes how this "liar and the father of it" as Jesus called it, works with subtlety and guile. Mrs. Eddy also maintains the same position and shows herself to be acquainted with evil's every turn and insinuation. In the same manner that Peter shows how unbelief and mortality harbour evil, and give it a foothold in the human character, so Mrs. Eddy writes plainly in *Miscellaneous Writings* (page 223):

"The mental arrow shot from another's bow is practically harmless, unless our own thought barbs it. It is our pride that makes another's criticism rankle, our self-will that makes another's deed offensive, our egotism that feels hurt by another's self-asertion."

When Jesus said "The Prince of this world cometh and hath nothing in me" the implication is that his nature was so wholly good that there was nothing in it to respond to evil in any form. That Christian Science is wholly opposed to all forms of mesmerism or hypnotism, (as opposed in fact as the healings of Peter were to the displays of Simon the Sorcerer), is clearly evidenced by its further definition of evil as Animal Magnetism:

"Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments. Reversing the modes of good, in their silent allurements

> to health and holiness, it impels mortal mind into error of thought, and tempts into the committal of acts foreign to the natural inclinations. . . . Unless one's eyes are opened to the modes of mental malpractice, working so subtly that we mistake its suggestions for the impulses of our own thought, the victim will allow himself to drift in the wrong direction without knowing it. Be ever on guard against this enemy. Watch your thoughts, and see whether they lead you to God and into harmony with His true followers." (*Miscellany*, pp. 211, 213.)

Thus on the very threshold of inquiry, we come straight upon two fundamental and vitally important points of resemblance between the teachings of Mrs. Eddy and those of early Christian writers, viz., their concept and apprehension of the divine being and nature, and their definition and exposition of the nature and working of evil. Mrs. Eddy is convinced that no more reality can be ascribed to evil as a substance or ego, than can be ascribed to ignorance as a reality compared with knowledge and truth. Just as ignorance implies only the absence of knowledge, so evil expresses only the absence of Good, and error, the absence of Truth.

The Peter of *The Recognitions* also has this precise estimate of the basic nature of evil, as will be seen during the course of his lecture on the second day of his sojourn at Dora when he especially deals with the subject. He begins his second discourse with Truth, with God, in this wise. "God the Creator of all, at the beginning made man, after His own image, and gave him dominion over the earth and sea, and over the air, as the true Prophet has told us, and as the very reason of things instructs us:

for man alone is rational, and it is fitting that reason should rule over the irrational."

"From all these things therefore, it is concluded that all evil springs from ignorance; and ignorance herself the mother of all evils, is sprung from carelessness and sloth, and is nourished and increased, and rooted, *in the senses of men* by negligence; and if any one teach that she is to be put to flight she is with difficulty and indignantly torn away, as from an ancient and hereditary abode. And therefore we must labour for a little that we may search out the presumptions of ignorance and cut them off by means of knowledge . . . for nothing is worse than for one to believe that he knows what he is ignorant of, and to maintain that to be true which is false." "And therefore, although the *Serpent* lurking within you, *occupies your senses*, with a thousand arts of corruption, and throws in your way a thousand obstacles by which he may turn you away from the hearing of saving instruction, all the more ought you to resist him, and despising his suggestions, to come together the more frequently to hear the word and receive instruction from us."

Peter then goes on to show that "the bodies of the world are consolidated by the union of atoms; and that insensible bodies, even if they could by any means concur and be united, could not give forms and measurement to bodies, form limbs, or effect qualities or express quantities; all which therefore by their exactness attest the hand of a Maker, and show the operation of reason, which reason I call the *Word of God*. But some one will say that these things are done by nature. Now in this the controversy is about a name. For while it is evident that it is a work of *Mind* and reason, what you call Nature, I call God the Creator."

We then come to the grand conclusion of Peter's missionary visit, and this is the account of it:

"Stating these and such like things, they bring to him the distressed with sickness and the tormented with demons, paralytics also and those suffering diverse perils; and there was an infinite number of sick people collected. . . . With such sayings he went up on a height, and ordered all the multitude of sick people to be ranged before him, and addressed them all in these words.

"As you see me to be a man like to yourselves, do not suppose that you can recover your health from me, but through Him who coming down from Heaven has shown to those who believe in Him a perfect medicine for body and soul. Hence let all this people be witnesses to your declaration that with your whole heart you believe in the Lord Jesus Christ, that they may know that themselves also may be saved by Him.' And when all the multitude of the sick with one voice cried out that He is the true God whom Peter preaches, suddenly an overpowering light of the Grace of God appeared in the midst of the people, and the paralytics being cured began to run to Peter's feet, the blind to shout on the recovery of their sight, the lame to give thanks on regaining the power of walking, the sick to rejoice in restored health; some even who were barely alive, being already without consciousness or the power of speech, were raised up, and all the lunatics and those possessed of demons were set free.

"So great grace of His power did the Holy Spirit show on that day, that all from the least to the greatest, with one voice confessed the Lord, and not to delay you with many words, within seven days, more than ten thousand men, believing in God were baptized and consecrated by

sanctification, so that Theophilus who was more exalted than all the men of power in that city, with all eagerness of desire, consecrated the great palace of his house under the name of a Church, and a chair was placed in it for the apostle Peter by all the people. And the whole multitude assembling daily to hear the word, believed in the healthful doctrine which was avouched by the efficacy of cures."

Although *The Recognitions*, and therefore this great sermon of Peter, may be of the nature of tradition, we know that it was through the healing of multitudes that the original Christian Churches were founded. We will find this to be the case when we come to the Ministry of Gregory Thaumaturgus; but there is also this note by Eusebius, who wrote not fiction but true history:—For "Thomas under a divine impulse sent Thaddæus as herald and evangelist to proclaim the doctrine of Christ, as we have shown from the public documents found there. When he came to these places he both healed Agbarus by the word of Christ and astonished all there with the extraordinary miracles he performed. After having sufficiently disposed them by his works, and led them to adore the power of Christ, he made them disciples of the Saviour's doctrine. And even to this day, the whole city of Edessa is devoted to the name of Christ; exhibiting no common evidence of the beneficence of our Saviour likewise to them. And let this suffice as taken from the accounts given in ancient documents."

In *Retrospection and Introspection* (page 16) Mrs. Eddy gives this testimony:

> "It was not an uncommon occurrence in my own church for the sick to be healed by my sermon. Many pale cripples went into the church leaning on crutches

who went out carrying them on their shoulders. 'And these signs shall follow them that believe.' "

Truly,

> "The healing of the seamless dress
> Is by our beds of pain,
> We touch Him in life's throng and press,
> And we are whole again."

It will be noted that Peter in *The Recognitions* insisted that his healing was done through the truth of Christ, and not through any personal power of his own. It is the entire elimination of the personal ego that makes this early theology so pure, so refreshingly sweet and simple and that brings men so close to God. The saints did not advertise themselves as such. Those who talked with them heard nothing at all about their own gifts, but everything about God's presence and power, which needed no superior human medium in order to abundantly reach mankind; for since Christ Jesus had opened the way, it behoved all men to follow in His footsteps.

With kindred simplicity and efficiency the truth was spoken by Mrs. Eddy. On one occasion some flowers sent to the Concord Church by Mrs. Eddy and thence distributed to the sick, brought uplift and healing to an old gentleman, and this incident drew from her pen a message on the subject of "not matter but spirit" in which the following passages occur:

> "The restoration of pure Christianity rests solely on spiritual understanding, spiritual worship, spiritual power. Ask thyself, Do I enter by the door and worship only Spirit and spiritually, or do I climb up some other way? Do I understand God as Love, the divine Principle of all that really is, the infinite

good, than which there is none else and in whom is all? Unless this be so, the blind is leading the blind, and both will stumble into doubt and darkness, even as the ages have shown.

"I have the sweet satisfaction of sending to you weekly flowers that my skilful florist has coaxed into loveliness despite our winter snows. Also I hear that the loving hearts and hands of the Christian Scientists in Concord send these floral offerings in my name to the sick and suffering. Now, if these kind hearts will only do this in Christ's name, the power of Truth and Love will fulfil the law in righteousness. . . .

"Today our great Master would say to the aged gentleman healed from the day my flowers visited his bedside: Thy faith hath healed thee. The flowers were imbued and associated with no intrinsic healing qualities from my poor personality. The scientific, healing faith is a saving faith; it keeps steadfastly the great and first commandment, 'Thou shalt have no other gods before me'—no other than the spiritual help of divine Love." (*Miscellany*, pp. 152, 153.)

CHAPTER II

The Christian Platonists

Clement and Origen of Alexandria.

THE persecutions of the Christians by Rome in the early centuries, persecutions which swept with cyclonic violence throughout the Roman Empire, were of a fierceness and barbarity mercifully inconceivable to our present generation. Neither is it necessary to dwell on the cruelty of an age now long past, provided two important points are always remembered in connection with them. The first is that hundreds and thousands sustained martyrdom, both men and women, young and old together, and that instead of Christianity being swept from off the face of the earth by this means, it became firmly established, and ever since has been slowly but surely transforming the world, if not yet into the full beauty of Christ's kingdom upon earth, at least into a sphere where life, liberty, and freedom of conscience are among the recognized rights of man.

The second point is that without going into any details of the terrible tortures inflicted on these early Christians, it must be asserted that they could not—flesh and blood could not have endured such treatment, could not have existed in a living, breathing condition, as so many of the martyrs did—if they had not been sustained by an actual law of life that entirely over-reached and quelled the physical law of nature. The record of their superhuman

heroism plainly shows that theirs was infinitely more than a blind faith, or a willingness to lay down their lives for the Gospel. It was an actual knowledge of the laws of spiritual existence which attended their triumphant exit from the grim drama of life in the flesh, a knowledge which all the envy, hate, and rage of their persecutors could not impair.

When it is borne in mind that the great mass of people in those days, and women in particular, could neither read nor write, and had no means of recording their thoughts, instruction being for the most part oral, it is easy to understand that the tenets of Christianity were expressed more in spirit and exemplification than by letter and treatise. Being destroyed in such numbers and their children with them, the first early witnesses to the truth of the teachings of Christ Jesus could only bequeath their glorious examples to posterity, and had no means of leaving definite instructions as to how they attained a dominion over material conditions which no other body of people had ever attained. But fortunately for the light of the ages to come, in one important centre of Roman civilization, no less a spot than trading, teeming, academic, cosmopolitan Alexandria, a Christian school of theology was permitted to develop which survived the fury of persecutions long enough to preserve the thought and scholarship of two eminent exponents of Christianity, viz., Clement and Origen. The School of the Catechumens (as the young students of Christianity were called) stands unique and unrivalled in the history of the early church, and is of inestimable value to History. Not until the nineteenth century were its precious records investigated with any degree of concern, yet in them we find a clarity of vision and an exposition of the faith of those hundreds

of early martyrs, which else had remained forever inarticulate.

This School, which in the words of the Rev. W. Fairweather "fairly harnessed secular science to the chariot of Christian apologetics" emerges from historical obscurity about A.D. 190. In those days Alexandria was already a university city of renown. There in the midst of its groves, its chestnut, fig, and palm trees, its parks, flowerbeds, arcades and statues, stood the *Museum*,—as the University buildings were called—rich in picture galleries, lecture rooms, dining halls, etc., and there too in one huge wing, was the famous library founded by the father of Philadelphus, which held in the time of Seneca, even after the destruction of a considerable part of it in Cæsar's siege, four hundred thousand manuscripts! Its white roof glistened against the cerulean blue of the Eastern sky, and beyond it, bathing the pediments of noble buildings, lay the deep blue waters of the Mediterranean.

It was not in the *Museum* itself, however, but in a more humble abode in the neighbouring precincts, that this school of the despised sect of Christianity instructed disciples whose probable earthly fate would be to wear a martyr's crown. Its first recorded head was one Pantænus, but little is known concerning him. Clement, his successor, who was born in the reign of Severus about 193 A.D., in Athens, had travelled in quest of truth in Italy, Syria, and Asia Minor, until learning of the existence of Pantænus he came to Alexandria, and in Christianity found that which Greek philosophers had been unable to supply. For the first time we have in him a teacher who with the wealth of a liberal education conjoined the sweetness and winsomeness of that brotherly love which characterized Christian discipleship. He

could champion the new religion in an intellectual way for he had added knowledge and understanding to faith.

His three great books, the "Protreptikos," the "Paidagogos" and the "Stromateis" written respectively for the heathen, the catechumen, and the Christian gnostic, all bear witness to his fervour no less than to his knowledge. Generous and tolerant in his views and methods, he held that Christ alone represented the whole truth of life, and that in him all philosophers who were seeking for light became reconciled. "The way of truth" he wrote "is one. But into it as into a perennial river streams flow from all sides." His deep, genuine Christianity is at once recognized by his understanding of love. This trait alone would mark him as wholly above and beyond the followers of Plato or those of any other teacher except Christ Jesus. The spirit of Saint John surely breathes through passages like this from his "Miscellanies."

"God then, being good, is love, it is said, whose love worketh no ill to his neighbour, neither injuring nor revenging ever, but in a word doing good to all according to the image of God. Love is then 'the fulfilling of the law.' "

So, too, Love, apprehended and practised in its purest sense, was the key to Mrs. Eddy's teaching throughout her whole life. In *Science and Health* (page 113) she writes:

> "The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate."

Without a detailed study of the writings of Clement and those of Mrs. Eddy, it is difficult for the casual reader to feel the peculiar spiritual atmosphere pervading both. Clement has a clear, logical conception of God and of His modes of creative expression. They are as profound

and as simple as rules in mathematics, more so, because they are the rules of existence as God brought it about. He also has the spiritual benignity and enthusiasm that yearns over the heathen world, and longs to save it. Mrs. Eddy has this same wistful, tender longing to give out all she knows in order to help and save, and she too has the same clarity of thought entirely devoid of all mystery. Moreover their theology or doctrine is identical in fundamental points. It was the theology which obtained unquestioned in the years prior to the time when the Arian Controversy tore the Churches asunder with strange strife.

Read this exhortation to the heathen, and see how the risen Saviour possessed all Clement's thoughts; and how disharmony and death, this entire earthly concept of life, simply vanished away in the presence of divine Life and the immediate recognition of spiritual existence.

"Jesus exhorts men in this fashion. 'Hear ye myriad tribes, rather whoever among men are endowed with reason both barbarians and Greeks. . . . Come, come . . . for I want, I want to impart to you this grace, bestowing on you the perfect boon of immortality; and I confer on you both the word and the knowledge of God, my complete self. . . . I desire to restore you according to the original model, that ye may become also like me. I anoint you with the unguent of faith, by which you throw off corruption, and show you the naked form of righteousness by which you ascend to God.

"Let us aspire, after what is good; let us become God-loving men, and obtain the greatest of all things which are incapable of being harmed—God and life. . . . Having learned that we are the most excellent of His possessions, let us commit ourselves to God, loving the Lord God and

regarding this as our business all our life long. And if what belongs to friends be reckoned common property, and man be the friend of God—for through the mediation of the word has he been made the friend of God—then accordingly all things become man's, because all things are God's and the common property of both the friends, God and man. It is time then for us to say that the pious Christian alone is rich and wise, and of noble birth, and thus call and believe him to be God's image, and also His likeness, having become righteous and holy and wise by Jesus Christ and so far already like God. Accordingly this grace is indicated by the prophet when he says, 'I said that ye are gods, and all sons of the Highest' (Psalm 82: 6). For us, yea us, He has adopted and wishes to be called the Father of us alone, not of the unbelieving. Such is then our position who are the attendants of Christ."

Turning now to Mrs. Eddy's writings, note the striking parallelism of thought:

> "Glory be to God, and peace to the struggling hearts! Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love." (*Science and Health*, p. 45.)
>
> "Through divine Science man gains the power to become the son of God, to recognise his perfect and eternal estate. . . . Man is God's image and likeness; whatever is possible to God, is possible to man *as God's reflection*. . . . The Science of being gives back the lost likeness and power of God as the seal of man's adoption."

> "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering and demonstrating the true image and likeness. . . . "The origin, substance, and life of man are one, and that one is God,—Life, Truth, Love. The self-existent, perfect, and eternal are God; and man is their reflection and glory." (*Miscellaneous Writings*, pp. 182–187.)

Here it may not be inappropriate to give the opinion of modern commentators upon this School of Theology at Alexandria. Dr. Charles Bigg in his Bampton Lectures says: "Their object is to show, not that common sense is enough for salvation, but that neither faith without reason, nor reason without faith can bring forth its noblest fruits; that full communion with God, the highest aim of human effort, can be attained only by those who in Christ have grown to the stature of the perfect man, in whom the saint and the thinker are blended together in the unity of the Divine Love."

Giving some further explanation of the teaching of Alexandria as it appears to him he continues: "He who has been purified in Baptism and then initiated into the Little Mysteries, who has acquired that is to say, the habits of self-control and reflection, becomes ripe for the Greater Mysteries, for 'Epopteia' or 'gnosis' the scientific knowledge of God." Surely a theologian who voluntarily adopts such a phrase as "the scientific knowledge of God," will not object to the use of the term "Christian Science."

Dr. Bigg also says with regard to the teaching of Alexandria on the Son of God:

"The Son is wisdom and knowledge and truth and whatever else is akin to these and so is capable of demonstration and definition. All the powers of the divine nature gathered into one, complete the idea of the Son, but he is infinite as regards each of His powers. He is then not absolutely one as unity, nor many as divisible but one as All in one. Hence He is all. For He is a circle, all the powers being orbed and united in Him. The Son is the circle of which the Father is the central point. He is the ideal many, the mind of which the Father is the principle of identity. He is in fact the consciousness of God."

Valuable and interesting as this summing up is, we feel that both Clement and Mrs. Eddy are even more clear and simple.

"If God is Father" says Clement "he is at the same time Father of a Son."

> "If God, who is Life," writes Mrs. Eddy (*Science and Health*, pp. 306, 336) "were parted for a moment from His reflection, man, during that moment there would be no divinity reflected. The Ego would be unexpressed, and the Father would be childless,—no Father. . . . The spiritual man's consciousness and individuality are reflections of God."

Dr. Marcus Dods has also given an epitome of the teachings of Clement, and he writes of him as follows:

"With him redemption is little more than the reception of Christ's teaching, the soul being purified, and, in the Platonic sense redeemed by the truth. Faith comes to be nothing more than the mental acceptance of the revelation

of Christ. The saving power of Christ consists in His manifestation of the Father's love. The idea of a redemption by expiation is quite in the background and may easily be overlooked. Christ saves by the light he brings. Atonement is effected, not by altering the relation of God to man, but by disclosing the actual relation and attitude of the Father towards His erring children. All who now hold that our redemption is accomplished by the knowledge of God which Christ brings may claim Clement as their theological ancestor.

"Knowledge is superior to faith, through knowledge faith is perfected, through it alone the believer becomes perfect. Faith is a compendious knowledge of things which are of urgent necessity; knowledge a firm and valid demonstration of things received through faith."

"A firm and valid demonstration," is not the way of expressing religious experience, in common use in the churches of today: but Dr. Dods as he examines the writings of this earliest of primitive Christian scholars, finds it appropriate when explaining early Christian theology, and it is a turn of speech that could certainly be looked for at any Wednesday evening testimony meeting in the Christian Science organization. It corresponds with these statements by Mrs. Eddy, on Faith:

> "In Hebrew, Greek, Latin, and English, *faith* and the words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One kind of faith trusts one's welfare to others. Another kind of faith understands divine Love and how to work out one's 'own salvation, with fear and trembling.' 'Lord, I believe; help thou mine unbelief!' expresses the helplessness of a blind faith; whereas

> the injunction, 'Believe . . . and thou shalt be saved!' demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God."
>
> "The Hebrew verb *to believe* means also *to be firm* or *to be constant.* This certainly applies to Truth and Love understood and practised." (*Science and Health*, p. 23.)

Turning to Clement himself, in support of Dr. Dods reference to the atonement, there is this passage which bears somewhat on the subject:

"For neither did the Lord suffer by the will of the Father, nor are those who are persecuted, by the will of God . . . we must not therefore think that He actively produces afflictions, (far be it that we should think this!) but we must be persuaded that He does not prevent those that cause them, but over-rules for good the crimes of His enemies." Respecting this Mrs. Eddy says:

> "That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love." (*Science and Health*, p. 23.)

Clement also has something to say about the forgiveness of sin which is well worth attention. "Does not God," he writes, "after the pardon bestowed on Cain suitably not long after, introduce Enoch who had repented, showing that it is the nature of repentence to produce pardon; but pardon does not consist in remission but in remedy."

Similarly Mrs. Eddy writes:

"Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity,—namely, reformation." "The destruction of sin is the divine method of pardon. . . . Being destroyed, sin needs no other form of forgiveness." "It is a sense of sin, and not a sinful soul, which is lost." (*Science and Health*, pp. 5, 339, 311.)

There is about Clement, a balance and poise of character, a benign sanity, combined with a lofty standard of morals, which is the especial dower of the true Christian. We cannot close these references from his writings without making mention of his advice concerning marriage. A teacher would naturally have to deal with all the social questions of the life going on around him, and a great many of his writings are devoted to giving advice for Christian behaviour in society. There were no monks or nuns in those days. Asceticism was no part of Christianity in the year 203, but love and purity, and sweetness, were then as ever a necessary part of life. This is how Clement writes about marriage:

"The marriage then, that is consummated according to the Word, is sanctified, if the union be under subjection to God, and be conducted 'with a true heart, in full assurance of faith, having hearts sprinkled from an evil conscience, and the body washed with pure water, and holding the confession of hope; for he is faithful that promised.' And the happiness of marriage ought never to be estimated by wealth, or beauty, but by virtue. 'Beauty' says the tragedy,

'helps no wife with her husband;
But virtue has helped many; for every good wife
Who is attached to her husband knows how to practise sobriety.'

"Marriage then, as a sacred image, must be kept pure from those things which defile it. We are to rise from our slumbers with the Lord, and retire to sleep with thanksgiving and prayer. 'Both when you sleep and when the holy light comes,' confessing the Lord in our whole life."

Mrs. Eddy has written a whole chapter on marriage. It is a lofty, beautiful, and altogether practical treatise on the subject. We quote here a few lines to reveal her entire agreement with the great Alexandrian:

> "Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never weigh against the better claims of intellect, goodness, and virtue." (*Science and Health*, p. 57.)
>
> "Matrimony should never be entered into without a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and mutual attention and approbation should wait on all the years of married life. . . . Fulfilling the different demands of their united spheres, their sympathies should blend in sweet confidence and cheer, each partner sustaining the other,—thus hallowing the union of interests and affections, in which the heart finds peace and home." (p. 59.)

There is no fear of evil, and no sense of corporeality in the theology of Clement. He truly lives in the presence of God, of Love; and because of this very fearlessness and spirituality of mind, he radiates a kindly and wise benevolence to all around, thus meeting the human need with the bread of Heaven. Perhaps no sentence in *Science and Health* is more familiar than this, and it perfectly embodies Clement's thought:

> "Divine Love always has met and always will meet every human need." (p. 494.)

The resurrection and ascension always claim the praises of both. It was always the vision of Jesus as "the good charioteer," driving to immortality, which Clement strove to impress upon his students, and one among these young disciples was to prove a greater and more profound teacher of immortality and eternal Life than even his gentle and scholarly teacher.

It is the dawn of Christianity, and the world lies shrouded still in shades of deepest night, but the winds of philosophical discourse blow freely in an atmosphere of clarified aloofness from all animality. Along this horizon of the intellect, light slowly beams, silvered with the force of reason, and deepening into gold, by the power of love. It is the light of Christian metaphysics radiating from the mind of the new head of the School of the Catechumens, who not inappropriately bears the name of Origen, which in Egyptian means son of Horus the sun god, *i.e.*, son of Light. Though born probably at Alexandria A.D. 185, he is the son of a Christian father, and is himself brought up a Christian, in fact in his early youth he is a pupil of Clement, later a teacher in the school until the time comes for him to assume the headship. So pure, and fine and delicate is his mind, so unearthly in its keen spiritual vision, that as you read his thoughts, even in the somewhat misty translation of Rufinus, and through the heavy medium of German transcription, the atmosphere of dawn is never separated from the mental picture of this saintly teacher.

In the great *Apology* which Origen issued to refute the cynical criticisms of one Celsus against Christianity, he writes:

"We have to say moreover that the Gospel has a demonstration of its own, more divine than any established

by Grecian dialectics. And this diviner method is called by the Apostle the 'demonstration of the Spirit and of power': of the Spirit on account of the prophecies which are sufficient to produce faith in anyone who reads them, especially in those things which relate to Christ; and of power because of the signs and wonders which we must believe to have been performed, both on many other grounds and on this, that traces of them are still preserved among those who regulate their lives by the precepts of the Gospel."

According to the Rev. W. Fairweather, "Origen insisted that the Scriptures should be spiritually understood and interpreted, and not taken literally. He was the first exegete, or commentator on Scripture, and maintained that since with the New Testament the spiritual sense had been revealed, the observance of Jewish law in slavish obedience to the letter became virtually superstition. He attached the greatest value to a *scientific conception* of *Christianity*. Hence the union in him of the Platonic philosopher with the orthodox traditionalist. Deeming it to be the object of Christianity that men should become wise, he not only asserts the rights of Science in the Church, but distinctly subordinates faith to knowledge and regards the former as a stage in the Christian life relatively inferior to the latter. . . . As the revelation of the highest reason, Christianity must lend itself to elucidation by the Science of Reasoning. In fact, it admits of being stated in clear dogmatic propositions. To attain to such a systematic grasp of ideas and doctrines is to reach the highest stage of the Christian life. This, however, Origen no longer designates 'gnosis' but wisdom."

Origen considered knowledge to be recollection, the result of recalling fundamental truths imprinted on the human soul by the Creator, and so the true goal of humanity to be

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union with God. Indeed, the Rev. W. Fairweather goes so far, in his explanation of Origen's teaching, as to make this very remarkable and important statement: "When Faith and Reason thus combine their forces, the resultant product is *Christian Science*. In this higher knowledge there are two main stages—'gnosis,' or understanding, and wisdom, or the direct spiritual vision of truth."

Before passing to other considerations it will be interesting to mention that on pages 115 and 116 of *Science and Health* there are set down the three stages of the human mind. The first degree is "*Depravity*" and includes such qualities as "passions and appetites, fear, . . . hatred, revenge," . . . etc. The second degree, "*Evil beliefs disappearing*," include such "Transitional qualities" as "Humanity, honesty, affection, compassion, hope, faith, meekness, temperance," while the third degree designated "*Understanding*" comprises the "spiritual," which are "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness."

Although Origen's thoughts are expressed with both philosophical and celestial calm, the events of his life were not free from periods of vivid agitation. His father, Leonides, was a Christian, and a member of the Church at Alexandria. During the terrible persecution by Septimus Severus A.D. 202 he was martyred, and Origen himself only escaped the same fate because his mother resorted to the simple expedient of hiding his clothes, so that he could not stir out of the house. Left destitute by the tragic and yet glorious passing of his father, and he the eldest of seven little children, a philanthropic lady of Alexandria who was kindly disposed to Christianity, gave him shelter, and adopted him as her son. He was therefore able to grow up in refined and cultured surroundings,

and became as we have before mentioned, a pupil of Clement, and quickly rose into prominence as a teacher in the Christian School. During this time he faithfully studied and transcribed the Scriptures. It was a great labour in those days to copy out a single scroll letter by hand, but the boy worked indefatigably, and thereby became permeated with the actual wording and composition of Holy Writ. This is of special interest when we remember that while closely studying these same Scriptures, hundreds of years later the founder of Christian Science came to the very same conclusions as did this early scribe of Alexandria, though there is no evidence to show that she ever had access to any translation of Origen's works. They were not read in England much before 1843, and then not widely, and it is extremely doubtful if they found their way over to New England, for the magnificent libraries which are today the pride of all the big cities in the states, were somewhat rare in those days.

Origen also studied the Greek classics, and was well acquainted with such philosophers as Kronius, and Numenius, Moderatus and Nicomachus. He also studied philosophy under the founder of Neoplatonism, Ammonius Saccas. In all these investigations he proved to his complete satisfaction that the truth imparted to the simple fishermen of Galilee soared above the speculative products of the wisest human intellects, and that in revealing to mankind the nature of the Heavenly Father, Jesus revealed at the same time the height, depth, length and breadth of all knowledge, law, cause, and effect, and that he was therefore in very essence, "the way, the truth, and the life" to every believer and every seeker after absolute fact. Faith had indeed been delivered to hundreds of brave converts, and in this faith they wrought miracles; but it was given

to Origen to discern the full beauty, logic, and faultless reasoning contained in the inspired Word of Truth, to express and to apply it in a developed, formulated sense, to the needs of the thoughtful and the educated among men.

On the death of Severus in 211 Origen visited Rome, and then returned to work in Alexandria, and to study Hebrew for his work the *Hexapla*. At this time a most wonderful friend was raised up for him in the person of Ambrosius, a rich Alexandrian, who appreciating his great gifts furnished him with expert scribes who wrote at his dictation. This beneficent help meant that instead of toiling away himself at copying out the manuscripts of others for a bare living he could now live in comfort and produce original work of his own. The marked contrast between this good, appreciative, and generous friend Ambrosius, and Demetrius, the Christian Bishop of Alexandria, is striking, and only serves to show how early the love of personal power and prestige dimmed the full beauty of the glorious Gospel which every Christian should have embraced to practise as well as preach.

In A.D. 212 Origen left Egypt for a while to escape the fury of the Emperor Caracalla, who massacred thousands of Alexandrians, and he was welcomed by Bishop Alexander of Jerusalem and Bishop Theoktistus of Cæsarea, who jointly asked him to lecture in their Churches. It was then that Demetrius, jealous of the demand for his gifted teacher, peremptorily recalled him to Alexandria. There he accordingly seemed to have remained, writing, studying, and teaching, but receiving no preferment or special office in the Church, until in 228–230 he journeyed into Greece in response to the heresy-distressed Church of Achaia, and at this time the Bishop of Cæsarea feeling it to be absurd,

no doubt, that a man who exercised a moral episcopacy wherever he went, should be in the position of a teacher in a school and nothing more, ordained him a presbyter. This act, and also the consciousness that however much Origen might be humiliated at the hands of those supposedly in authority over him, he still remained the centre of theological attraction, caused Demetrius to become so furiously jealous, that he succeeded in driving him out of Alexandria together with the School of the Catechumens, so that Origen made his home at Cæsarea in Palestine where he had many friends. Here troops of students and Christian converts gathered round him, and listened with reverence and gratitude to the vital, spiritual interpretation which he gave them of the Bible. Leading theologians in Cappadocia and Arabia corresponded with him. Gregory, surnamed the wonder-worker, was among his most ardent pupils. A spirit of peace and reflection, thoughtful analysis, and educational refinement enfolds life at Cæsarea under his tutelage. It stands out as a haven of restful, progressive, activity, amidst the physical tumult, and the passionate strifes of Empires and factions in which ecclesiasticism was already becoming a participant.

Towards the close of his life, his students scattered and worked in their several spheres. Origen, during one of the periodic storms of persecution, for a while suffered imprisonment and torture. He did not die under this trial of a faith he had so steadfastly taught, but was eventually set at liberty. He was then an aged man; the times had changed; his pupils were in different parts of the earth; moreover his old and trusted friend Ambrosius was dead, and he did not long survive the passing away of old scenes and familiar faces. We leave him once more in the mysterious loneliness of dawn. With Origen it was not twilight

or evening even at the end of his earthly life, but ever the early dawn and resurrection; for in those last brief years he had compassed a supreme and glorious victory over the cruel torture of his human flesh, he had become liberated from bonds, and was not leaving his mortal frame behind prison bars,—but free, courageous, and triumphant, he was glad to pass away from earthly burdens and cares into that great light which he had reflected so wondrously, so spiritually, so scientifically to his fellowmen.

Of all Origen's many manuscripts, but few have been preserved unto this present time. A voluminous writer, Jerome, asks "which of us can read all that he has written?" Tradition puts his works at even 6000! Enough however remain for us to gain some idea of his breadth and freedom.

As a few chords of Beethoven, a single page of his symphonies, arrests the musician by their classical stateliness, the dignity, depth, and majesty of their theme, so even a brief study of Origen's treatment of doctrine arrests the disciples of Christianity, revealing at once as it does an insight into spiritual truth which is so clear and deep that it implies vision from a correspondingly great height. Note the following passage of supersensible beauty, "on God," from his *De Principiis*.

"Now I should like to ask these persons what they have to say respecting that passage where it is declared that God is light; as John writes in his epistle, "God is light and in Him is no darkness at all. Truly He is that light which illuminates the whole understanding of those who are capable of receiving truth, as is said in the thirty-sixth Psalm: 'In thy light we shall see light.' For what other light of God can be named in which anyone sees light, save an influence of God, by which a man being enlightened, either thoroughly sees the truth of all things,

or comes to know God Himself, who is called the truth? Such is the meaning of the expression 'In thy light we shall see light'; *i.e.*, in Thy word and wisdom which is Thy Son, in Himself we shall see Thee the Father. Because He is called light shall He be supposed to have any resemblance to the light of the Sun? Or how shall there be the slightest ground for imagining that from that corporeal light anyone could derive the cause of knowledge and come to the understanding of the truth."

Mrs. Eddy had also conceived of God as Light, in this same spiritual way. In *Science and Health*, (pages 503, 504), we read:

> "Immortal and divine Mind presents the idea of God: *first*, in light; *second*, in reflection; *third*, in spiritual and immortal forms of beauty and goodness. . . .
>
> " . . . Though solar beams are not yet included in the record of creation, still there is light. This light is not from the sun nor from volcanic flames, but it is the revelation of Truth and of spiritual ideas."

Origen then develops the fact that we cognize God, through the spirit, and not through any corporeal sense, and that God the great Light of Being is manifested by his idea or reflection which is the Son. He says:

"Our eyes frequently cannot look upon the nature of the light itself—that is upon the substance of the sun; but when we behold his splendour, or his rays pouring in perhaps through windows or some small openings to admit the light, we can reflect how great is the supply and source of the light of the body. So in like manner, the works of divine Providence and the plan of this whole world are as it were rays of the nature of God, in comparison with His real substance and being. As therefore our under-

standing is unable of itself to behold God Himself as He is, it knows the Father of the world from the beauty of His works and the comeliness of His creatures. God therefore is not to be thought of as being either a body or as existing in a body, but as an uncompounded intellectual nature* admitting within Himself no addition of any kind . . . and is the Mind and source from which all intellectual nature or mind takes its beginning. It is one thing to see and another to know. To see and to be seen is a property of bodies, to know and to be known an attribute of intellectual being."

Similarly Mrs. Eddy writes:

> "The physical senses can take no cognizance of God and spiritual Truth." (*Science and Health*, p. 273.)

"What therefore is a property of bodies cannot be predicated either of the Father or of the Son. Finally even He Himself in the Gospel did not say that no one has seen the Father save the Son, nor anyone the Son save the Father: but His words are, 'No one *knoweth* the Son save the Father, nor anyone the Father, save the Son.' By which it is clearly shown that whatever among bodily natures is called seeing and being seen, is termed between the Father and the Son, a knowing and being known, by means of the power of knowledge, not by the frailness of the sense of sight. Here, if anyone lay before us the passage where it is said, 'Blessed are the pure in heart: for they shall see God,' from that very passage in my opinion will our position derive additional strength, for what else is seeing God in heart, but according to our exposition as above, understanding and knowing Him with the mind. For the names of the organs of sense are frequently applied

*Simplex intellectualis natura.

to the soul, so that it may be said to see with the eyes of the heart, *i.e.*, to perform an intellectual act by means of the power of intelligence. . . . By this divine sense, therefore, not of the eyes, but of a pure heart, which is the mind, God may be seen by those who are worthy."

With these lines, the statement from *Science and Health* (page 481) is in entire agreement:

> "Material sense never helps mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity."

Origen then proceeds to speak of the divine image and likeness of God. "In the first place," he says; "we must note that the nature of that deity which is in Christ in respect of His being the only-begotten Son of God is one thing, and that human nature which He assumed in these last times for the purposes of the dispensation is another. The Christ is *Wisdom* . . . wherefore we have always held that God is the Father of His only-begotten Son, who was born indeed of Him, and derives from Him what He is, but without any beginning, not only such as may be measured by any divisions of time but even that which the mind alone can contemplate within itself or behold with the naked powers of the understanding. And therefore we must believe that wisdom was generated before any beginning that can be either comprehended or expressed."

Here again in a kindred statement Mrs. Eddy says:

> "Christ illustrates the coincidence, or spiritual agreement, between God and man in His image. . . . The Christ is without beginning of years or end of days." (*Science and Health*, pp. 332, 333.)

"Whatever therefore we have predicated of the wisdom

of God, will be appropriately applied and understood of the Son of God, in virtue of His being the Life, and the Word, and the Truth, and the Resurrection: for all these titles are derived from His power and operations, and in none of them is there the slightest ground for understanding anything of a corporeal nature. . . . Because His generation is as eternal as the brilliancy which is produced from the sun. For it is not by receiving the breath of life that He is made a Son by any outward act, but by His own nature . . . wisdom which is the Son of God is the purest efflux of the glory of the Almighty.

"It remains that we inquire what is the 'image of His goodness,' and here I think we must understand the same thing which we expressed a little while ago in speaking of the image formed by the mirror. For He is the primal goodness doubtless, out of which the Son is born who being in all respects the image of the Father, may certainly also be called with propriety the image of His goodness. For there is no other second goodness existing in the Son save that which is in the Father."

This illustration of the image, is one which Mrs. Eddy uses to explain the relationship of man, the real man, or the Christ-like man to God. She writes:

> "Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original. As the reflection of yourself appears in the mirror, so you, being spiritual,

> are the reflection of God. The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere." (*Science and Health*, p. 515.)

In *The Philocalia*,* in reply to the contention of Celsus that God might just as well be known by the name of Zeus, or any Indian or Egyptian name, Origen insists on the right and pure definition of God which Christianity alone supplies.

"If I say, we get as far as this, we shall maintain that the name Sabaoth and Adonai and whatever others are by Hebrew tradition regarded with great reverence, are not applicable to ordinary created things, but to a mysterious science of things Divine, related to the Creator of the Universe. . . . Anyone therefore who has a nobler, even though it be but a slender conception of these things, will take care to apply different names to different things, lest he fare no better than they who erroneously give the name of God to lifeless matter, or degrade the title 'the good' by severing it from the First Cause, or from virtue and honour, and apply it to blind Plutus and to the proportions of flesh and blood and bones required for health and strength or to what is counted noble birth. . . .

"But what Paul writes in the first epistle to the Corinthians, where he addresses them as Greeks priding themselves on their Grecian wisdom, has probably moved some to think that the Word does not want the wise." In answer he says,—"There are doctrines which translate the soul

*The Philocalia of Origen made by St. Gregory of Nazianzus and St. Basil of Cæsarea. Translated into English by the Rev. George Lewis, 1911.

from earthly affairs to the blessedness of communion with God, and to the Kingdom which bears His name, and teaches the soul to despise all things sensible and visible as being temporal, but to press on to the things invisible, and to keep in view the things that are not seen—and these doctrines the Word says are the wisdom of God."

It would be well to compare this passage with the Scientific Statement of being, *Science and Health*, page 468.

To return to the *Philocalia*: Origen does not object to education in a human way; "a real education" he says "is not a bad thing, for education is a path to virtue; but not even the wise men of Greece will tell us that the holders of erroneous opinions are to be reckoned among the 'educated.'" In similar vein Mrs. Eddy writes:

> "If materialistic knowledge is power, it is not wisdom. It is but a blind force. Man has 'sought out many inventions,' but he has not yet found it true that knowledge can save him from the dire effects of knowledge." "It is not so much academic education," (that is needed) "as a moral and spiritual culture, which lifts one higher." (*Science and Health*, pp. 196, 235.)

With Origen, true knowledge is a clear and incorporeal concept of God, as spiritual good, and a firm conviction that neither goodness nor truth can be found in any material concept of life.

"Common sense forbids us to think that God is by any means corruptible matter," he writes with profound earnestness; "or that He is honoured when He is fashioned by men in forms of dead matter, supposed to pictorially or symbolically represent Him. . . . The rational soul, as if it recognised its affinity, at once rejects what it hitherto

imagined to be gods, and resumes its natural affection for the Creator; and because of that natural affection for Him, it eagerly accepts Him, who first showed these truths to the Gentile world by means of the disciples whom He prepared, and whom He sent forth with Divine power and authority to preach the Word concerning God and His Kingdom.

"Let him attend to what is said by the Greeks about matter, in itself unqualified, acquiring whatever qualities the Creator wishes to invest it with . . . is it any wonder that the quality of mortality attaching to the body of Jesus, should by the Providence of God, who so willed, change into one that was heavenly and Divine."

There are three passages in Mrs. Eddy's writings which support this particular trend of thought, indeed which express the inward vision of Origen with even greater metaphysical accuracy. She says:

> "Consciousness constructs a better body when faith in matter has been conquered." "What the human mind terms matter and spirit indicates states and stages of consciousness." (*Science and Health*, pp. 425, 573.)

Origen had the clearest perception that the manifestation of God must partake of the same nature and substance as God Himself. "It is on account of reason that man is said to have been made in the image of God" he writes, "for reason is the image of the supreme God Himself." He had what would be termed in modern parlance, no use at all for matter, and what is most remarkable, classes it as one and the same with all evil. This virtually amounts to saying that evil is material mentality, or mortal mind, and that matter is its grosser substratum or manifestation,

a view-point which is exactly the teaching of Christian Science on this subject.

He pursues his point in Book VII of the *Praeparatio Evangelica* of Eusebius of Palestine, a book which is incorporated in the *Philocalia*, with the statement that it has been discovered word for word in Origen's discussion with the Marcionites.

"For if anyone will carefully look into things, he will find that the present condition of matter is worse than that of the original chaos. Before it was differentiated it had no perception of evil; but now every part of it has the perception of evil.

"There could be only one Creator, or principle, consisting of different parts. But if God were in matter, or matter in God, God would be circumscribed and finite. Besides this it follows that we must affirm God to be in the lower forms of being. For if matter ever was inordered, and God of His own free choice ordered it with a view to progressive development, there was a time when God had no order of His own, and we might fairly ask whether God filled matter, or was in a part of it. If anyone prefers to say that God was in a part of matter, he makes God infinitely smaller than matter, if a part really contained the whole of God. If he says that God is in all matter, and pervades the whole of matter, let him tell us how God worked on matter. Either there was some contraction of God before He worked on that from which He withdrew, or He worked at Himself as well as the matter, because He had no place to withdraw to. If anyone will maintain that matter is in God, we must similarly inquire whether we are to suppose that God stood apart from Himself, and as living creatures are in the air, that He split up and divided Himself to receive the things in Him, or whether matter is in Him

locally, like water in earth. If we say that matter is in Him like birds in the air, we are bound to admit that God is divisible; if we say that matter is in God as water is in earth, or if matter was in a state of confusion and disorder, and moreover contained even evil things, we must of necessity allow that God was the place of disorder and of evil, which does not seem to me consistent with piety, but to be rather dangerous. . . . If I maintain that evil is an effluence of matter, it is that God may not be the cause of evil, but matter the cause of all the evil in the world."

It would be impossible to quote all Mrs. Eddy's arguments against the reality of matter, but the following lines from page 119 of *Science and Health* are pertinent to Origen's discussion:

> "When we endow matter with vague spiritual power,—that is, when we do so in our theories, for of course we cannot really endow matter with what it does not and cannot possess,—we disown the Almighty, for such theories lead to one of two things. They either presuppose the self-evolution and self-government of matter, or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making Him guilty of maintaining perpetual misrule in the form and under the name of natural law."

Origen continues his argument thus:—"If you say that the reason why evil was not stopped was that God could not remove it, you will affirm that God is impotent; and His impotence must either be caused by natural weakness, or be due to the fact that, as if He were the slave of some stronger power, He is overcome by fear. If you venture to say that He is weak by nature you appear to imperil your salvation; and if you say that He is overcome by fear of some stronger power you will be affirming that evil is mightier than God, inasmuch as it is strong enough to resist and overcome His will; and this seems to me an absurd statement to make about God."

This thought is embodied in Mrs. Eddy's statement that:

> "Either there is no omnipotence, or omnipotence is the only power." (*Science and Health*, p. 249.)

"Do you not also agree that water is destructive of fire, light of darkness, and so on with similar things? Yes. If then, the parts of a thing are not destructive of one another, it follows that they are not parts of one another; and if they are not parts of one another, they will not be parts of one and the same matter. So then if matter is a single substance, it cannot be its own opposite, and if this doctrine of opposites holds good, it appears that there is no such matter."

Origen consistently lays aside material law in all his reasoning, and holds always to the laws of God as being spiritual and controlling every situation necessary for progress and salvation.

"So, then, it is as true as ever that 'apart from the law' the law of nature, 'a righteousness of God hath been manifested, being witnessed by the law and the prophets.'

And we would tell those readers who shrink from admitting the double meaning of 'the law' that if we were to understand the same law to be referred to in both clauses,—'But now apart from the law, a righteousness of God hath been manifested' and 'being witnessed by the law and the prophets,'—we must conclude that if the righteousness hath been manifested apart from the Law, it is not witnessed by the Law; and if it is witnessed by the Law, it hath not been manifested apart from the Law. The truth is that the law of nature by no means witnesses to the righteousness of God manifested by Jesus Christ, for it is inferior to that righteousness; but the Law of Moses, not the letter but the Spirit, does witness, as also the Prophets in accordance with the Spirit of the law, and as does the spiritual word in them."

His spiritual searching of the Scriptures was always the source of his inspiration, and it was ever a searching for intelligent, reasoned knowledge. "The Saint," he declares, "is a sort of spiritual herbalist, who culls from the sacred Scriptures every jot and every common letter, discovers the value of what is written and its use, and finds that there is nothing in the Scriptures superfluous.

He loved to give a spiritual interpretation of passages of the Bible, verse by verse. In the following explanation of the text, "And God hardened Pharoah's heart," it will be noted how pure and clear he keeps the nature of God, and how utterly apart from evil or responsibility for any erroneous or distressing effect.

"Observe further that the sun though white and shining seems to be the cause of a man's turning black, not because of what it does itself, but because of him who turns black. And so also, perhaps, the Lord hardens Pharoah's heart, though the cause of this was connected with the King's

making the lives of the Hebrews bitter with hard service, in clay and in brick, and in all service, 'not on the mountains and hills, but in the plains.' For becoming a material man through his own wickedness, and living a life in all things according to the flesh, just because he is fond of clay, he wishes to turn the Hebrews also into clay, for his own reason is not purified from the clay; and just as clay is hardened by the sun, so his reason was hardened by the bright beams of Godhead visiting Israel."

He gathers the Old and New Testament into one harmonious whole in these words.

"Not perceiving the difference between visible and spiritual Judaism, that is, between the Judaism which is outward, and the Judaism which is inward, Godless and impious heresies forsook Judaism and the God who gave our Scriptures and the whole Law, and invented a different God besides Him who gave the Law and the Prophets, besides the Maker of heaven and earth. The fact is not so however; but He who gave the Law, also gave the Gospel. He who made things visible also made things invisible. And things visible are akin to things invisible, in such wise akin that the invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made. The things of the Law and the Prophets which are seen are akin to the things of the Law and the Prophets which are not seen, but are intelligible. Seeing then, that the Scripture itself consists as it were of a body which is seen, and a soul therein apprehended by the reason, and a spirit, that which corresponds to the copies and shadow of heavenly things, let us call upon Him who created Scripture with a body, soul, and spirit, the body for those who were before us, the soul for us, and the spirit for those who

in the coming age shall inherit eternal life, and are destined to reach the heavenly archtypal things contained in the law; and then let us search, not for the letter, but for the soul of what we are considering. Then if we are able, we will ascend to the spirit corresponding to the principles involved in the sacrifices of which we read."

Enough has been quoted from Origen's writings to show what manner of thinker he was, and to give some glimpse of his metaphysical reasoning, his mentally musical harmonizing of reason, philosophy and revelation, making grand symphonies of spiritual truth.

So selfless is he in his interpretative searching of Holy Writ that he never obtrudes his own personality between the world and God. The teacher is forgotten in his teaching. There is an analogy between the humble precincts of that early Christian School in Alexandria, close to the academic lustre of the famed *Museum*, and the modest house on Columbus Avenue, Boston—the central city of American academics—where Mrs. Eddy held her first classes as Founder of the Massachusetts Metaphysical College; an analogy which does not find so close a parallel in all the intervening centuries.

Both schools were despised and ignored by the literary and scholastic world pursuing its studies around them; both were subjected to persecution; both were accomplishing work of priceless spiritual value for time and eternity.

The Presbyter of Cæsarea and the Pastor of The First Church of Christ, Scientist, though with feet on the lowest rung of ecclesiastical honour in the eyes of earth, were nearest the angels in spiritual vision and the understanding of the "mysteries of the Kingdom of God."

We cannot do better than to conclude these quotations

from the writings of Origen with the testimony given by F. W. Farrar, D.D., to his value in Christian history:

"He exercised on the Church of his own day and of all succeeding ages an almost incredible influence. He had saints and martyrs and holy hermits and wise bishops among his converts and pupils. He won over to the faith alike Christian heretics and heathen philosophers. He wrote hundreds of books and pamphlets which others without acknowledgment appropriated. He was even by the confession of his enemies, the greatest man who had risen in the church since the days of the apostles, and perhaps also the holiest. His homilies have been the type of all homilies since. He laid the very foundation of the science of textual criticism. He was the first who attempted a philosophy of Christianity. . . . He is even still too great for their comprehension, too wide, and deep, and brave a thinker for the vulgar mediocrity of common and cringing thought."

To which may be added this analysis by the Rev. W. Fairweather:

"In the purity and loftiness of his Christian character, in the sincerity, depth, and earnestness of his piety, we have the perfect counterpoise of his extraordinary attainments as a scholar, his singular acuteness as a thinker, and his constructive powers as a theologian. His eye was single and therefore his whole body was full of light. A character like this so rich and so noble, so rounded and complete, is a possession to the Christian Church for all time, and one in view of which Origen is rightly ranked as at once 'the greatest of the Fathers' and 'the finest genius of Christian theology.' "

This testimony to the unique spirituality, the intuitive perception, meekness and power of the great Alexandrian,

will give abiding significance, in the estimate of all unfettered, truth-discerning minds, to the striking parallelisms with the interpretations of Scripture, which are found in the writings of Mrs. Eddy, the Founder and Leader of the Christian Science Movement.

CHAPTER III

Gregory of Neocæsarea and Augustine of Hippo

IT is profoundly interesting to garner some of the first fruits of this "finest genius of Christian theology;" to follow out the effect of Origen's teaching in the life of one of his most earnest, most devoted students.

The verses which flowed with such poetic fervour from the pen of Elizabeth Barrett Browning in the Victorian age might well have been voiced by Christian missionaries in this third century.

"Truth is fair: should we forego it?
Can we sigh right for a wrong?
God Himself is the best Poet,
And the Real is His song.
Sing His truth out fair and full,
And secure His beautiful.
Let Pan be dead."

"Truth is large. Our aspiration
Scarce embraces half we be.
Shame! to stand in His creation
And doubt Truth's sufficiency!—
To think God's song unexcelling
The poor tales of our own telling—
When Pan is dead."

The Gods of Pantheism had indeed received their death-blow, when the light of a purely spiritual Christian theology, reaching into the innermost recesses of physical anatomy and structure, began to stream into Pagan cities and provinces, forcing strongholds of evil thinking and material living, to yield to the name and nature of Christ.

ST. GREGORY

Remarkable indeed is the record of Gregory, Origen's pupil, who was made Bishop of Neocæsarea when there were only seventeen souls there who professed Christianity, and who when he laid down his earthly labours left only seventeen souls who were *not* Christians. Gregory must have been a student after Origen's own heart. He came from a highly cultured and educated class of society, and had already learnt the greatest wisdom that human intellect had to offer.

His studies of "rhetoric" and "eloquence" (as the terms were in those days) and the Latin tongue, which again led to the study of Roman Law, had so sharpened his reason that he had become wholly dissatisfied with the superstitions of current religion, and the desire for absolute Truth inclined him sympathetically towards Christianity. We have become so accustomed of late centuries to look upon a condition of faith as the only means of embracing Christianity, either faith pure and simple, or else a mind receptive to the sheer inspiration of revelation, that it is perhaps a little startling to realize that the man who comes down to us in religious history under the title of Saint Gregory, was a keen, logical, scholarly young lawyer, a man of intellectual parts, a man of a philosophical, aristocratic, and shrewd world, and that Christianity appealed to his mind and to his reason, and not necessarily to his heart or his emotions, in the first place, at all.

In the most natural way he accompanies a married sister travelling to her home in Palestine, and when in those parts, the fame of Origen's teaching at Cæsarea reaches his ears. He accidentally meets with Firmilian a Cappadocian gentleman (afterwards Bishop of Cæsarea) and finding that they have tastes in common, they agree that it would be pleasant and profitable to place themselves

under the tuition of this Christian master, and continue their education in these liberal and instructive grooves.

Their studies seem to have embraced a period of happy satisfaction. Origen appears to have led his ardent pupils through the several stages of philosophy, discipline, logic, physics, mathematics, ethics, finally metaphysics, and then as a crowning glory of all learning, and all knowledge, and all science, Christian theology. Gregory continued Origen's pupil for five years, by which time he was securely grounded in the knowledge of the Holy Scriptures as the best system of true wisdom and philosophy. It was the Science of Science. No room was left for other laws or other methods. There was obviously no separating theology from other subjects, making it apply to morality only, and leaving the development of the human intellect and physical well-being to other arts. With Origen, Christ's teachings sounded the height and depth of being, and whatever existed outside this teaching existed outside the realm of true knowledge altogether.

When Gregory left his master, he made an oration, in which he thanked him in graceful and scholarly language for the inestimable benefits of this instruction. He seemed to have been more anxious however at that particular time to express himself in theoretically correct language, than to be conscious of what the practical working of the theory was going to be. Origen followed his cherished and gifted pupil with a letter of profoundly spiritual tone, accentuating the fact that he had taught him only those sciences and parts of philosophy which might be useful to the Christian religion, and for understanding and explaining the Holy Scriptures, advising him above all things deeply and diligently to study these Scriptures, and not only to *seek* but to *knock*, to pray with faith

and fervency, it being in vain to think that the door should be opened where prayer is not sent beforehand to unlock it.

Upon Gregory's return to his native metropolis, Neocæsarea, all eyes were upon him. The wise and great men of the city besought him to reside among them and let them reap the fruits of his studies. This had the immediate effect of driving him out into the wilderness. Swiftly the conviction had come to him that what he had learned was not a mere academic accomplishment. He was like a man who having worked upon the building of a vessel in dry dock, for the first time beholds it launched in finished beauty and majesty upon the surging billows of the open sea, and feels the strange, onerous thrill, and lonely glory of impending voyages.

With Gregory, the desert spaces were soon to be exchanged for the sea of humanity, for the concourse of multitudes of ignorant, sinful, suffering men and women to whom the true laws of life must be explained. When? Where? Must it be soon? He longed to flee from an idolatrous world and to remain in peaceful contemplation of God, to watch His handiwork in the many expressions of natural beauty around him, in that which Wordsworth has described as

> "a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean and the living air
> And the blue sky, and in the mind of man:
> A motion and a spirit that impels
> All thinking things, all objects of all thought
> And rolls through all things."

He was not long allowed to remain in solitude. Phædimus, bishop of Amasea, a neighbouring province, did his best to find out Gregory's retreat, and when the latter fled still further beyond reach, Phædimus was led by the Spirit to appoint Gregory Bishop of that place, although there was as yet no existing church, and he had not been able to speak with him upon so important a charge face to face.

Gregory then felt impelled to take up the sacred work of preaching Christ, and he no sooner returned from the wilderness than the power of the truth made itself felt insomuch that the oracles of the Gentile priests, accustomed to other concepts of God, became dumb.

This so-called miraculous power caused so much excitement and commotion that the whole city of Neocæsarea was anxious both to see and hear him. He was received with the greatest consideration and lodged with one Musonius, a person of great honour and power in the city. What followed we cite from the narrative given in Dr Cave's *Lives of the Fathers:*

"It was no little abatement to the good man's (Gregory) joy, to think in what a profane and idolatrous place his lot was fallen, and that therefore it concerned him to lose no time. Accordingly that very day, he fell to preaching, and with so good success, that before night he had converted a little Church. Early the next morning the doors were crowded, persons of all ranks, ages, infirmities, and distempers flocking to him, upon whom he wrought two cures at once, healing both soul and body, instructing their minds, convincing their errors, reclaiming and reforming their manners, and that with ease; because at the same time strengthening the infirm, curing the sick, healing the diseased, banishing demons out of the possessed; men

greedily embracing the religion he taught, while they beheld such sensible demonstrations of its power and divinity before their eyes, and heard nothing reported but what was verified by the testimony of their own senses.

"Having thus prepared a numerous congregation, his next care was to erect a church, where they might assemble for the public solemnities of religion, which by the cheerful contributions of some, and the industrious labour of others, was in a little time both begun and finished. And the foundations of it seem to have been laid upon a firmer basis than other buildings, seeing it outstood not only earthquakes, frequent in those parts, but the violent storm of Dioclesian's reign, who commanded the churches of the Christians in all places to be demolished; and was still standing in Gregory Nyssen's time, who further tells us, that when a terrible earthquake lately happened in that place wherewith almost all the buildings both public and private were destroyed and ruined, this Church only remained entire, and not the least stone was shaken to the ground."

So intense was the materiality and superstition of the place however, that the presence of a servant of the one true God continued to cause commotion and excitement, and on a great festival to the heathen gods a terrible plague broke out among the dense crowds of people coming in from neighbouring villages, which was sweeping up its victims by the hundreds. At last the stricken throng appeal to Gregory to help them. He does so, leading them to Christianity as the surest refuge from every ill, God being omnipotent. He prays. The plague abates, and the issue is that the people are willing to desert their ancient groves and temples and hear more about the God whose existence Gregory could prove so effica-

ciously. All this reminds us of Mrs. Eddy's statement that:

> "Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religions generally omit all but one of these powers,—the power over sin. We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence." (*Science and Health*, p. 142.)

Gregory thus has a community of men and women, ready to listen to the truth about God: they have accepted the first evidences given of the practical workings of this true and kindly Creator, but they are an emotional, wild, passionate people, steeped in sensualism. They need years of patient teaching, before it can be said that they really have a grasp of the Master's words and works. Alas! Gregory is not given the time to found a Christian School. The fury of persecution from the Emperor Decius breaks upon them, and the newly converted Christians are subjected to the most terrible tortures. Families are torn asunder, lands and possessions perish. All is turmoil and confusion! It is marvellous to look back on these scenes, and realize how with only a little grain of spiritual understanding the early converts stood so bravely for the New Faith. Gregory himself through a wonderful demonstration of divine protection, escaped martyrdom, and returned in due course to gather the remnant together and do all he could to comfort them for the loss of those near and dear to them. Soon another flood and disaster was to engulf those regions, and this was the invasion by Germans and Goths in their ravages against the Roman Empire.

In the oppression and pillage that followed and the general fighting and misery, Christian converts behaved as badly as the barbarians; small wonder since they as yet knew little of Christianity except to trust its healing power. So that Gregory and the Bishops of those parts had to confine themselves to restoring some measure of order and discipline, and act as military commanders would do in a war-plundered area, instituting penalties for those who stole and tormented, and refusing to admit such offenders to Christian fellowship until proof was given of their genuine repentance. In these chaotic conditions the years of quiet, intellectual, contemplative study, which the pupil of Origen enjoyed became an impossibility for the masses of converts, neither were these in a fit mental state to receive such teaching.

So that it is easy to see how instead of understanding the principle of Christ's healing themselves, converts quickly came to turn to those better educated and better instructed in the Church to do the healing for them, and looked to them with child-like, but blind faith, leaning entirely on their ministration, because too ignorant and too much perturbed by outward events and necessities to stand by themselves. Soon healing became a matter of personal aptitude, and individual saints began to appropriate special gifts of healing. But it should always be remembered that if certain Christians appeared to be so dowered, it was only because they had had the patience and the devotion to study the Scriptures with intelligent and spiritual insight, and to be in close communion with the everpresent God whom St. Paul tells us is not far from every one of us.

Very sweet and comforting is a picture we may glimpse for a moment, in Dr. Cave's *Lives of the Fathers*, of the

household of Gregory, Bishop of Nazianzen. The old bishop, Gregory's father lived to be a hundred, and though pressed with many infirmities he was never conscious of them while engaged in his public ministrations. His wife too was a wonderful woman and lived to almost as great an age; but the most remarkable story pertains to the married daughter, Gregory's sister Gorgonia.

She was a woman of great piety and prayer. On one occasion the old record tells us, she lay sick of a fever, ill beyond the hope of her friends. We can picture this married lady's home. We can imagine her surrounded with every care and comfort; with a little maid to bring her the things that would minister to her comfort. We can hear the solicitations of her husband, and see the forms of anxious friends as they pass silently in and out of her chamber. The hot sultry gold of the afternoon drops into the night with scarcely a grey shadow of twilight between, for night falls suddenly and swiftly in the East. We see now in the sick room, only the flickering flame of the wick as it floats on the oil in the earthen lamp; we catch a gleam of light on the hourglass, silently trickling sand; and is life itself going to ebb away thus silently and as swiftly? Watch! Suddenly Gorgonia rises; her lips are moving in prayer. With a new access of strength she robes herself, and eluding the detection of her sleeping household she steals out into the night. She heeds not that the sky is heavy with thunder clouds, that a streak of lightning rends the heavens in twain. It does but light her pathway to the Church; for that is where she is hurrying. There in that quiet sanctuary she lays her aching head down on the altar of the living God, moistening even the eucharist bread with her tears, and protesting fervently that she will not again raise her head until God has restored

her health. Whereupon all of a sudden she finds herself perfectly well! Absolutely instantaneously healed!

The author recalls how some twenty years or more ago when there were only a few Christian Scientists in England, a near relative thus stole out on a stormy night through the cobbled streets of Bury St. Edmunds, Suffolk, with all the symptoms of pneumonia heavily upon her, to send a telegram from the post office asking for help from another Christian Scientist in London; and how at midnight this invalid sat up in bed breathing naturally and normally, free from all pain and all illness, so that she was able to take her place at the breakfast table the next day in perfect health to the amazement of kind but incredulous friends. She also recalls how this same lady a few years later, herself healed a Christian missionary who on returning from the East had come to visit her in her country home in Surrey, and had arrived in just such a condition of illness as the lady herself had experienced that night in Bury St. Edmunds.

It was a glorious spring morning and white butterflies were fluttering and dancing over the clover in the orchard, as this dear Christian worker walked about the garden, wondering how, though so exceedingly ill the night before, she could have arisen in perfect health!

Gorgonia in the Fourth Century, other needy disciples of Jesus in the Twentieth Century, have awakened to the healing power of the Master's teaching. Sixteen hundred years lie between them. Sixteen hundred years of material thinking, and of suffering and sorrow, sickness and death, and yet, though undiscerned, the same Christ is proved to be ever present, "yesterday, today, and forever."

ST. AUGUSTINE

Augustine of Hippo

However much the mind may desire to fold the pinions of its thought, weary with its circling in the atmosphere of sense testimony, and longs to rest upon the bosom of an unreasoning faith, blindly trusting in God without understanding the nature of such trust, and without individual effort, it is not thus that Christianity redeems the world from sorrow, sickness and sin. Such a condition of disciplined diffidence is the illusory paradise of the foolish and ignorant, and only results in the accretion of formulas and dogmas, adopted simply because it is easy to drift with the general current of unenlightened opinion, and to shift responsibility on to any shoulders willing to assume the burden. The question remains glowing and vital in its honesty:—What was the Christian theology, or the understanding of God which healed the sick in those early centuries? In what way did it differ from beliefs held in later mediæval times when Christian healing was no longer a recognised Science in the Church?

The term "mystic" has been applied to those religionists who have sought to attain direct and immediate communion with God, although such an effort is one least fraught with mystery. Nothing more simple and open, more entirely reasonable or universal, could be conceived than direct communion with and absolute knowledge of the Father, the one great source of all being. Mysticism should rather be the designation of a system which interposes persons and preambulations between man and his Maker, and should not apply to the simple search after righteousness.

Origen spoke much of *wisdom* in his study of the Scriptures, but never of mystery; indeed the apostle Paul speaks of "mystery, even the hidden wisdom, which God ordained

before the world unto our glory;" (I. Cor. 2 : 7.) as if to say that God's nature and law, studied and understood ceased to be hidden, but immediately became the possession and glory of all his followers.

Christianity owes much to those keen minds and eager hearts whose zest for clear and absolute knowledge of truth for truth's sake, has caused them to wrestle with their own doubts and fears, and never rest until God is revealed to them in a wholly satisfying way, a way which in answering their own individual queries, at the same time answers the riddles of the race. Such a thinker was Augustine, afterwards Bishop of Hippo, more immediately identified as the son of Saint Monica, the prodigal son of the most devoted mother the world has ever known, whose prayers eventually brought him to the feet of Christ Jesus after he had long wandered in the wilderness of materialism and sin.

One may look upon him as the last of the Christian Platonists, although he was born A.D. 354, just one hundred years after the passing of Origen. His mind ran in scholarly and intellectual grooves, and was at ease in the realms of philosophy and metaphysics and he therefore remained free from the ecclesiasticism and sectarian narrowness already beginning to settle down over the Christian Churches like a pall. He had lived, sinned, and suffered in a highly cultivated world, luxurious, and critical, polished in its manners, elegant in its environment, and arrogant in its outlook. When he accepted Christianity, he became converted because he wanted to know the real, and the true, and mind and soul were hungry for the Bread of Life. As he had plunged recklessly into the depths of material pleasures and the cynicism of the mortal intellect, so now he longed to find the true and enduring laws of

life, to be submerged in the essence of the Absolute, of God Himself.

"The more vividly conscious he was of the presence of the Divine," writes Dr. Arthur McGiffert, "the more certain did he become of the essential kinship between God and man,—a kinship which made necessary some thoroughgoing explanation of humanity's all too patent lack of present oneness with Deity in disposition and in sympathy."

In this writer's estimation, Augustine was "a psychologist before he was a theologian, and his apprehension of his own individuality was far too vivid to permit him to content himself in genuine mystic fashion with the idea of a mere absorption in Deity as the end of existence, while his acquaintance with the innermost workings of his own soul was too thoroughgoing for him to conceive of any union between God and man which was not conditioned primarily upon a conscious unity of will and purpose. . . . This was the Christianity which he preached, the heart of man responding to the heart of God, love answering love, self being lost, not in the contemplation of Deity, but in devotion to Him. Truly there is motive power enough in such teaching to transform the life of Christendom."

In his "Confessions" Augustine explains how in his early leanings towards Christianity, his conception of God was still very material, as if God like a heavy essence permeated and was *in* everything, in such a way "that the body of an elephant should contain more of Thee than that of a sparrow." But gradually through first reading Plato and then St. John and St. Paul, he gains the clear sense that God is incorporeal and comes to this conclusion:

"And I entered and beheld with the eye of my soul (such as it was) above the same eye of my mind, the Light

Unchangeable. Not this ordinary light, which all flesh may look upon, nor as it were a greater of the same kind, as though the brightness of this should be manifold brighter, and with its greatness take up all space. Not such was this light, but other, yea far other from all these. Nor was it above my soul, as oil is above water, nor yet as heaven above earth: but above to my soul because It made me; and I below It because I was made by It. He that knows the truth, knows what that Light is; and he that knows It, knows eternity. Love knoweth it. O Truth who art Eternity! and Love who art Truth! and Eternity who art Love! Thou art my God, to Thee do I sigh night and day."

Perhaps the most valuable part of Augustine's reasoning is found in his mental wrestling with the problem of evil, through which he comes by argument and spiritual perception, to certain definite conclusions about it. He begins his enquiry by again defining to himself, the perfect, pure, and eternal nature of God.

"Thou Lord the true God, who madest not only our souls, but our bodies, and not only our souls and bodies, but all beings, and all things, wert undefilable and unalterable, and in no degree mutable. . . . Yet understood I not clearly and without difficulty the cause of evil. And yet whatever it were, I perceived it was in such wise to be sought out, as should not constrain me to believe the immutable God to be mutable, lest I should become that evil I was seeking out . . . for I saw that through enquiring the origin of evil, they were filled with evil, in that they preferred to think that Thy substance did suffer ill, than their own did commit it. . . . Again I said. Who made me? Did not my God who is not only good, but goodness itself? Whence then came I to will evil and

will good, so that I am thus justly punished? Who set this in me, and ingrafted into me this plant of bitterness, seeing I was wholly formed by my most sweet God? If the devil were the author, whence is that same devil? And if he also by his own perverse will, of a good angel became a devil, whence again came in him that evil will, whereby he became a devil, seeing the whole nature of angels were made by that most good Creator? By these thoughts I was again sunk down and choked; yet not brought down to that hell of error (where no man confesseth unto Thee) to think rather that Thou dost suffer ill, than that man doth it."

"And what should we more say, 'why that substance which God is should not be corruptible,' seeing if it were so, it should not be God? . . . And I said, Behold God, and behold what God hath created; and God is good, yea most mightily and incomparably better than all these: but yet He, the Good created them good; and see how He environeth and fulfils them. . . . Therefore either is that evil which we fear, or else evil is that we fear. Whence is it then? Seeing God the good hath created all these things good. He indeed the greater and chiefest good hath created these lesser goods; still both Creator and Created, all are good.

"I sought anxiously whence was evil? What were the pangs of my teeming heart, what groans O my God! Yet even there were Thine ears open . . . *and this was the true temperament and middle region of my safety, to remain in Thy Image, and by serving Thee, rule the body.* . . . What more monstrous than to affirm things to become better by losing all their good? Therefore, if they shall be deprived of all good, they shall no longer be. So long therefore as they are, they are good: *therefore whatsoever is,*

is good. That evil then which I sought whence it is, is not any substance: for were it a substance it should be good."

On page 466 of *Science and Health,* Mrs. Eddy says:

> " . . . Contrasting pairs of terms represent contraries, as Christian Science reveals, which neither dwell together nor assimilate. Truth is immortal; error is mortal. Truth is limitless; error is limited. Truth is intelligent; error is non-intelligent. Moreover, Truth is real, and error is unreal. This last statement contains the point you will most reluctantly admit, although first and last it is the most important to understand."

The conclusion that evil is unreal and has no place or existence in absolute Truth, which Augustine won for himself with much sore travail of the mind, Mrs. Eddy holds with confidence and conviction. The subject is wisely and temperately dealt with in her treatise *Unity of Good,* from which a few selected passages must serve:

> "God is All-in-all. Hence He is in Himself only, in His own nature and character, and is perfect being, or consciousness. He is all the Life and Mind there is or can be. Within Himself is every embodiment of Life and Mind.
>
> "If He is All, He can have no consciousness of anything unlike Himself; because, if He is omnipresent, there can be nothing outside of Himself.
>
> "Now this self-same God is our helper. He pities us. He has mercy upon us, and guides every event of our careers. He is near to them who adore Him. To understand Him, without a single taint of our

mortal, finite sense of sin, sickness, or death, is to approach Him and become like Him.

" . . . Truth destroys every phase of error. To gain a temporary consciousness of God's law is to feel, in a certain finite human sense, that God comes to us and pities us; but the attainment of the understanding of His presence, through the Science of God, destroys our sense of imperfection, or of His absence, through a diviner sense that God is all true consciousness; . . .

"But how could we lose all consciousness of error, if God be conscious of it? God has not forbidden man to know Him; on the contrary, the Father bids man have the same Mind 'which was also in Christ Jesus,'—which was certainly the divine Mind; but God does forbid man's acquaintance with evil. Why? Because evil is no part of the divine knowledge." (pp. 3, 4.)

Jesus defined devil or evil as "a liar and the father of it" (John 8 : 44). It is this definition of evil which Mrs. Eddy wholly accepts, and it is one which is logical and satisfying. She declares that its nature is that of a lie, and therefore it must dissolve in the presence of Truth, and be seen no more.

"Error would have itself received as mind, as if it were as real and God-created as truth; but Christian Science attributes to error neither entity nor power, because error is neither mind nor the outcome of Mind." (*Science and Health*, p. 555.)

The word Satan in Greek is to be translated the accuser, and can be so translated in all texts where Jesus uses the name. In Revelation St. John declares, "Now is come . . . the power of his Christ: for the *accuser* of our brethren is

cast down, which accused them before our God day and night." (Rev. 12 : 10.) St. John in his Gospel has declared that to as many as received the true Light (Christ) "to them gave he power to become the sons of God." Therefore the accusation of the accuser was a persistent suggestion that man was not the son of God, not made in the divine image, but made some other way, and was capable of feeling and acting in some other way than God had intended in His creation. The victory over the accuser is the vindication of man as a son of God, which victory is gained through the power of Christ, for Christ Jesus stripped the mask from Satan or the accuser, telling him that the accusation against man was a lie, and that he, devil,—evil,—was a liar and the inventor of lies.

Perhaps no part of the teaching of Christian Science has been so superficially understood as that which relates to what is real or unreal. Mrs. Eddy holds that all evil is unreal, in absolute truth, but is real to the human senses, until through the power of Christ, the manifestation of Life, Truth and Love, it is *proved* to be a lie. True Christian Scientists seek as did Augustine the "true temperament and middle region of . . . safety by striving to remain in Thy Image," that is in the image and likeness of the One Infinite God, good, in whom there is complete immunity from all suggestion of evil, and the original lie of the serpent that there were other "gods" for mankind to resemble, or any "evil" for them to "know" (Gen. 3 : 5) is for ever silenced.

In this connection it is interesting to note the opinion of F. D. Maurice, on this subject of the world's belief in evil. He feels that Augustine's contribution to theology is of great value for he writes of him in these words:

"Then the meaning of Christ's coming dawned upon him; he believed that the Perfect and Holy Being was manifested in Him; and in Him man might behold his own true and proper state, and rise to it, that in His strength we may cast off evil from us, as an enemy which has no proper right or dominion over us, or over any creature, —that man degrades himself when he becomes the slave of outward things, not because they are evil in themselves, but because they take him out of his true condition. . . . In general . . . no one saw with so much clearness that evil is not a part of the order of the universe, but essentially disorder; that every creature seeking to dwell in selfish independence, of necessity embraces that disorder and becomes a part of it, that every creature entering into God's covenant and yielding itself to Him, becomes orderly, reasonable, blessed."

And what is perhaps of even greater interest still is the fact that Maurice attributes the enormous spread of Mahomedanism throughout the world to the fact that Christianity has temporarily succumbed to the belief in evil as a terrible personal power, a doctrine never devised by our Lord and Master. The religion of Persia was the worship of two gods, light and darkness, good and evil, Oromasdes and Ahriman, and although ultimately Oromasdes or the principle of good was destined to triumph, the conflict in present experience between the two deities went on with particular violence, sometimes one, sometimes the other being in the ascendency. This doctrine superimposed on Christianity finds its climax in such a poem as Milton's *Paradise Lost*, or in the many versions of the story of Faust. Since the Christian Church did not offer efficacious resistance to the incursions of a personal devil, when Mahomet came, declaring forcibly that there was

no god but God, and that the kingdoms of this earth belong to Him, he immediately gained a following who were ready to maintain that truth with power and unity. "And the Mahometan conquests" writes Maurice in his *Lectures on the Religions of the World, 1846*, "from generation to generation remain a testimony not against the Gospel, however mighty a testimony against Christians, but for it, a testimony to one, necessary, though forgotten portion of it."

"Thou shalt have no other gods before me." (Exodus 20 : 3.) Mrs. Eddy quotes this commandment on page 340 of her text-book and adds:

> "The First Commandment is my favourite text. . . . One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbour as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

It naturally follows that a mind which is constantly eliminating all evil from its knowledge of God rises to great spiritual perception, and we find that there are solemn moments in Augustine's experience when he is lifted above existence in the flesh altogether. Such experience was his in the last precious days which he spent with his mother Monica at Ostia shortly before her death.

"And when our discourse was brought to that point" he writes, "that the very highest delight of the earthly senses, in the very purest material light, was in respect of the sweetness of that life, not only not worthy of compar-

ison, but not even of mention; we raising up ourselves with a more glowing affection towards the self same, did by degrees pass through all things bodily, even the very heaven, whence sun and moon and stars shine upon the earth; yea we were soaring higher yet, by inward musing and discourse and admiring of thy works; and we came to our own minds, and went beyond them, that we might arrive at that region of never failing plenty where 'Thou feedest Israel' for ever with the food of truth and where life is the wisdom by whom all these things are made, and what have been, and what shall be."

Speaking of her human experience of "emergence into Light," Mrs. Eddy writes of it in somewhat the same mood of earnest exaltation:

> "The trend of human life was too eventful to leave me undisturbed in the illusion that this so-called life could be a real and abiding rest. All things earthly must ultimately yield to the irony of fate, or else be merged into the one infinite Love. . . . The senses could not prophesy sunrise or starlight.
>
> "Thus it was when the moment arrived of the heart's bridal to more spiritual existence. When the door opened, I was waiting and watching; and, lo, the bridegroom came! The character of the Christ was illuminated by the midnight torches of Spirit. . . . Soulless famine had fled. . . . Being was beautiful, its substance, cause, and currents were God and His idea. I had touched the hem of Christian Science." (*Retrospection and Introspection*, p. 23.)

"She (wisdom or spiritual understanding) is not made" continues Augustine, "but is, as she hath been, and so shall she be ever; yea rather to 'have been' and 'hereafter

to be' are not in her, but only 'to be' seeing she is eternal. For to 'have been' and to 'be hereafter' are not eternal." So, too, Mrs. Eddy writes:

> "Rising above the false, to the true evidence of Life, is the resurrection that takes hold of eternal Truth. Coming and going belong to mortal consciousness. God is 'the same, yesterday and to-day, and forever.' " (*Unity of Good*, p. 60.)

Augustine's thoughts in heavenly communion touch the very truth and wisdom of spiritual life:

"And while we were discoursing and panting after her (Wisdom), we slightly touched on her with the whole effort of our heart; and we sighed, and there we left bound 'the first fruits of the spirit' and returned to vocal expressions of our mouth where the word spoken has beginning and end. And what is like unto Thy word, our Lord, who 'endureth in Himself' without becoming old, and maketh all things new."

With these rapt musings of the inner soul of Augustine may be compared Mrs. Eddy's words:

> "Spirit, God, is heard when the senses are silent." "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over with life discerned spiritually the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown." (*Science and Health*, pp. 89, 598.)

The clear spiritual truth which Augustine reaches by climbing with slow and gentle motions the ladder of thought,

touching it first seemingly by instinct, and holding it with tentative awe, almost dazzled by its light, Mrs. Eddy states with a clear precision, an authority of spirit, and a tenderness born of divine power. There were times when the certainty of the truth she uttered filled this strong, truth-affirming woman with a majesty and power which caused the worldly and the wicked to recoil from her presence, stricken with a sense of the odiousness of wrong; while others would be filled with a burning desire to be good, to do good to somebody, somewhere, at once, and to remain good to the end of their lives. What other Christian teachers felt to be true in gleams and flashes of spiritual insight, she *knew* to be true with steady, unwavering consistency, and her knowledge was never confined to the satisfying of her own questions or her own self-expression. It was the heritage of all mankind. A character combining such masculine wisdom and strength, such rare poise of fine sustained reasoning, such feminine patience and persistence, and love for all creation, is very exceptional and it is only when we begin to note that the thought processes and spiritual experiences of the greatest Christian Saints and philosophers are found in her writings, clearly and courageously expounded, that the vision of a very rare and authoritative nature takes shape in our own mind, and we begin to realize its rank and possible significance to mankind.

CONSTANTINE

CHAPTER IV

The Council of Nicea

"I say there is no darkness but ignorance."

Shakespeare.

"No dream! No draught
Of Fancy's frenzied wine-cup; ecstasy
Of musing drugged with Faith's fine mandragore!
But the words true as daylight; plain and straight
The way as paths in meadows; clear the voice
Calling to airs celestial, as of Morn
Bidding with breezy lips the world awake.
Surer than any for the heart can know
Bliss of that sudden hour when each for each
Knows Heaven so nigh! only to let go Earth,
To let go, listen, love, and have:—for then
The kingdom came!"

Sir Edwin Arnold.

"Jesus is not a magician and wonder-worker. His power is spiritual and requires for its effectiveness response. He has a deep insight into all who come to Him. He knows the reality of their spiritual nature, and His work shows how the Spiritual can influence and triumph over the material."

Rt. Rev. Arthur C. Headlam, C.H., D.D.,
Bishop of Gloucester.

IN the summer of 325 A.D. there was held at Nicea,—the residence of the Kings of Bythnia—the first general Church Council, to which 318 bishops came from various parts of the then known world, and which condemned the opinions of the Arians, and formulated the Nicene creed and the Doctrine of the Trinity. It is a little difficult for us to ascertain with any degree of clarity at this date, what opinions the Arians really held. Their doctrines have come down to us chiefly in the writ-

ings of those who hotly refuted them, and there is an equal blaze of indignant protest in the pamphlets of divines of the Eighteenth Century, in opposition to those who were dubbed 'Arians' by the orthodoxy of that age. It is certain that great confusion had arisen concerning the Divinity of Christ. The preaching of the Apostles had been preserved chiefly by tradition, and according to the impression it had made on the minds of those converts and students of converts who had survived the waves of repeated persecutions and were unavoidably coloured with the personality of the believer.

The veneration and awe in which the relics of the martyrs were held necessitated, on the one hand, that Christ Jesus should be placed in a position supremely superior to those faithful witnesses, and on the other hand, the pagan worship of many kinds of gods, which prevailed in the unconverted world accorded a ready channel for faith to put Jesus in a similar relationship—that of a kind of hero-god, or demi-god, in which metaphysical truth was entirely forgotten. While Arius appeared to have contended for the principle of only one God, and Christ to be not God the ego, but the Emanation or Son of the Father, his followers possessing less illumination than himself quickly seized this to mean a condition wholly distinct and separate from God, and were in danger of looking upon our Saviour as merely a highly favoured man. Christianity with them quickly degenerated into being an admixture of the worship of God and of heathen idols at the same time. This is specially noticeable among the Goths who took it in this form and made but little spiritual progress.

The fact that Arians took up arms to press their claims and became a political party under Justina the dowager Empress, creating very great contentions and uproar in

various cities, showed that whatever portions of truth they may have held in the letter, were entirely lost in their non-observance of the Spirit. At the same time the bitterness and virulence with which the Church Bishops condemned them "as crafty heretics" betrayed a form of self-righteousness that is equally to be deplored. In the heat of disputations and arguments, fightings and expellings, the original, true, primitive Christianity was lost. For many hundreds of years after there was no general healing of sick people by companies and congregations, and these words of Bishop Gore become only too sadly true, *i.e.*, that "the history of religious movements is, in fact, very generally the history of a continuous decline, through a long period of years, from the level attained by a founder or a reformer."

But to return to the Nicene Council. With this great fear in mind, that the Divinity of Christ would become lost sight of if Arianism was not immediately stifled, the Bishops in conclave endeavoured to form a creed. Bishop Gore describes the position exactly, in his Bampton Lecture of 1891:

"The Churches as left by the Apostles believed themselves to possess in the person of Jesus Christ God's full, and for this world, final revelation of Himself to man. Their duty was to hold this word or message of God fast till the end. But the revelation, as they knew it, was not in the form of ordered knowledge; its meaning, its coherence, its limits, were very imperfectly recognised, its terminology was not exact. The faith of the Church as it expressed itself in life, in worship, in fervent statement, in martyrdom, was vigorous and unmistakable in meaning; it referred back for its authorization to apostolic teaching and apostolic writings, but it was a faith, not a science; a faith which

in some sub-apostolic documents finds such inexact or even careless expression as impresses upon us the difference between the writers within, and those without, the canon." Indeed, the mental confusion of that century can be gathered from these words of St. Hilary "We determine creed by the year, or by the month; and then we change our denomination; and then we prohibit our changes; and then we anathematize our prohibitions."

At Nicea, then, in 325, was first elaborated the creed known in the Church of England to-day as the Creed of Saint Athanasius, in which such passages as these occur:

"For there is one Person of the Father, another of the Son: and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty co-eternal. . . . The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible. . . .

"There are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible. So the Father is God, the Son is God and the Holy Ghost is God. And yet there are not three Gods: but one God.

"Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man: God of the substance of the Father, begotten before the worlds: and man, of the substance of his mother born in the world. Perfect God and perfect man: of a reasonable soul and human flesh subsisting. Equal to the Father as touching his Godhead, and inferior to the Father, as touching his manhood who although he be God and man; yet he is not two, but one Christ."

It is impossible to read this Creed, with its confusion

and contradiction of terms, and feel that the truth it contains has been expressed in the clearest, best possible way.

Christendom surely owes one great debt of gratitude, however, to the Nicene Creed. It has preserved reverently and tenaciously the vital fact of the divinity of our Lord. In spirit at least if not in technique it expresses a firm conviction that God himself was manifested in his Son, and that whatever else happens the human race must never be deprived of this central glory of revelation, this knowledge that Christ Jesus was both human and divine.

The Creed fails to explain exactly in what way this has come to pass,—it cannot adequately explain it,—but it knows it happened. Ever since the life of Jesus on earth, ever since the teaching of the Apostles, there is that implanted in the conscience of humanity, which knows that perfect man is the expression of perfect God and that both God and man as Principle and its idea, exist, wholly spiritual and eternal being.

Since the late Bishop of Oxford, Dr. Charles Gore, has already been quoted by us on this subject of the Creed and the Incarnation, let us examine one or two more passages from his Bampton Lectures, and see if his clear and beautiful phraseology does not prepare the way for an equally clear understanding of the position maintained in the teaching of Christian Science.

He first approaches the Incarnation by a thoughtful analysis of the term 'miracle' and disputes that law can only be said to belong to a physical world. "A God whose very being is law", he declares, "has never vanished from the best theology." "Miracle," he continues, "can be regarded as a rational and credible element in the revelation of the Christ. What is a miracle? It is an event in physical nature which makes unmistakably plain the

presence and direct action of God working for a moral end. . . . Man's sin has blinded his spiritual eye, he has lost the power of seeing behind the physical order; the very prevalence of law in nature which is its perfection has led to God being forgotten, His power depreciated, His presence denied. . . . Miracles are God's protests against man's blindness to Himself, protests in which He violates a superficial uniformity in the interests of deeper law."

"Miracle" is defined by Mrs. Eddy as:

> "That which is divinely natural, but must be learned humanly."
>
> "A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than the miracle itself. The Psalmist sang: 'What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob.' The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law." (*Science and Health*, pp. 591, 134.)

In perfect agreement also are these words of Bishop Butler, characterized by Dr. Gore as "profound." "A person's notions of what is natural will be enlarged in proportion to his greater knowledge of the works of God and the dispensations of His Providence. Nor is there any absurdity in supposing that there may be many beings in the universe whose capacities and knowledge and views may be so extensive as that the whole Christian dispensation may to them appear natural." To this we may add the

testimony of F. W. Robertson (of Brighton) who says, "The miracle only made the hidden glory visible, the extraordinary only proved that the ordinary was Divine."

Having established the postulate that a miracle is really the law of God at work, Dr. Gore proceeds to define Sin as lawlessness. "Sin as we know it now in ourselves and in the world is lawlessness, the violation of our true nature, not its expression, the taint in our development, and not simply its necessary condition. 'Our life is a false nature' as Byron cried ' 'tis not in the harmony of things.' "

He has now prepared us to look for the work and expression of God in fulfilment of perfect law and apart from sin, and he proceeds to write thus of the manner of God's unfoldment. "The universal mind and divine righteousness which are disclosed in nature, are inseparable from the idea of personality, for mind is only conceivable as a function and righteousness only as an attribute of a person; and personality is the highest form in which life is known in the universe. God then, or the spiritual principle in nature, is, we believe, in some real sense, personal, transcending no doubt human personality in infinite degree; at least so truly personal that man in virtue of his personality is liker to God than any lower form of life, for the force of all things is God; only God is progressively revealed, and at the last with intensified reality in Christ.

"In the moral and intellectual region Greek theologians maintain the position that the Incarnation gathers into one and completes previous workings of God in the human mind and conscience; everywhere the same light had been lightening every man; everywhere the same Son had been in a measure revealing the Father; everywhere where men lived by right reason, they lived by Christ, and were

the friends of Christ; philosophy was thus to the Greeks as the Law to the Jews, a divine preparation for Him who was to come. . . . The Son belongs to the Father's eternal nature. . . . Christ is our salvation because in being united to Him, we are united to nothing less than God Himself. But a most important element of salvation is revelation. Man in being united to God is to know God. We must have God made intelligible and interpreted in the manhood of His Son.

" 'The Word made flesh' must be the highest thing possible in all creation. There can be no second. No relation of God to the creatures, of the creatures to God, can be even conceived of, equal to that which is realized in Him. The most that He can do is to impart to other men for their perfecting and redeeming a share in His divine Sonship; and this He has done. . . . He is not isolated, He has set at work a new development which is the movement of the redeemed humanity. . . . When the slow-working forces of the Incarnation have borne their perfect fruit, it is not Christ the Head alone, who will be seen to crown and justify the whole development of the universe, but Christ as the centre of the redeemed humanity, the Head with the body, the Bridegroom with the bride; and things in heaven, and things in earth, and things under the earth shall acknowledge in that triumphant Society the consummation of the whole world's destiny." "He (Jesus) showed His Divinity through His humanity."

Respecting this Mrs. Eddy makes the following pertinent statements:

"God *is* infinite *Person.*"

"The divinity of the Christ was made manifest in the humanity of Jesus."

"John saw the human and divine coincidence,

shown in the man Jesus, as divinity embracing humanity in Life and its demonstration,—reducing to human perception and understanding the Life which is God."

"The divine image, idea, or Christ was, is, and ever will be inseparable from the divine Principle, God. Jesus referred to this unity of his spiritual identity thus: 'Before Abraham was, I am;' 'I and my Father are one;' 'My Father is greater than I'. . . .

"By these sayings Jesus meant, not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the spiritual idea, Christ, dwells forever in the bosom of the Father, God, from which it illumines heaven and earth; not that the Father is greater than Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief.

"The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence. This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when the human, material concept, or Jesus, disappeared, while the spiritual self, or Christ, continues to exist in the eternal order of divine Science, taking away the sins of the world, as the Christ has always done, even before the human Jesus was incarnate to mortal eyes." (*Science and Health*, pp. 116, 25, 561, 333, 334.)

It is most essential that the divine character of Christ Jesus should be clearly appreciated in Christian Science,

for much genuine distress of mind has been experienced by other Christians who have falsely been led to think that the divinity of our Master has been repudiated, and who have rightly felt that they would not wish to investigate further any faith that did not accept the Virgin birth.

At the same time those leaders of modernism who cannot bring themselves to believe against their logical judgment in what appears to them to be a superstitious fallacy, can be spiritually restored to the point of real vision, where they can see in a manifestation of the one Divine Ego, a precious, and in human experience, a unique example of man, the image and likeness of God, an order which in absolute truth, is the law of real Creation. They can come to see in the operations and gyrations of the carnal mind, ignorance of spirit, a negative quality, a misinterpretation of phenomena and not a positive cause, whose destructive motions simulate law and truth only for a period to be eventually destroyed forever by the coming of the true knowledge of the true God. A diagram may perhaps help to make the position still more clear. (See p. 107.)

The fact that the advent of Christ Jesus signalized the return to God's original creation is the under-lying inspiration of Dr. Gore's sympathetic and masterly treatise —for he says:

"If God does not exist in man's image, yet *theomorphism* as applied to man is true. Man is made in God's image, and his qualities are, not the measure of the divine, but their counterpart and real expression. Man was made in God's image. The significance of this truth from our present point of view is, that in that original constitution of manhood lies, as the Church Fathers saw, the

The Christian Science Position

God both Father and Mother, the ONE supreme and only Deity and Creator makes MAN both male and female in His Image and likeness. This is the truth of being or Christ which shines out in rays of light on the darkness of the self-constituted lie, evil, or mortal mind.

Evil the lie, alias the carnal mind, or original sin, or mortal mind, claims to have made man from the dust of the ground as flesh or the five physical senses, and woman from man. The lie consists in its attributing this creation to God and in continuing the falsehood by asserting under cover of its own physical law that men and women create one another.

Adam and Eve

Eve repentent

"The Serpent beguiled me."

Seth, Noah, Enoch, Abraham, Moses, Elijah and all great prophets and holy men and women who turn from sin and look to God.

The Virgin Mary

who though partly the product of material sense, listened all the while to conscience, and therefore was so permeated with divine truth, that in the fulness of time and in answer to prophecy and prayer, she became so illumined that she was able to conceive Man in the image of God, and calls her conception—

Jesus the Christ

because he is born of God and purified humanity. At his ascension he lays off forever the myth of the creation by original sin and life in matter, and is wholly perfect, the image of God, the manifestation of the One Divinity, "the Father of all, who is above all and through all and in us all."

prophecy of the divine Incarnation and the grounds of its possibility. God can express Himself in His own image, He can express Himself therefore in manhood, He can show Himself as man. And conversely in the occurrence of the Incarnation lies the supreme evidence of the real moral likeness of man to God. We have then in Christ Jesus a real knowledge of God, expressed in terms of humanity."

Dr. Gore makes this plea in considering the title of the Catholic creeds to permanence. "It is necessary that they should be fairly criticised, but also that they should be appreciated before they are criticised." We venture both to appreciate and to criticise the phrase in the Creed "very God of very God."

It is evident that the Council was not satisfied with such expressions as "the Son of God" alone, because human sonship conveys a picture of two individualities entirely separate and distinct, and also independent of each other: the divines of the Nicene age must have felt that the relationship between God and man in his image was of a more interdependent character than such a word picture could give, and so they decided upon the term "very God of very God" to indicate a complete unity and atonement. The phrase is ambiguous, and difficult of right interpretation. Frankly we feel that Christian Science states what they tried to explain and failed! Is not this the meaning that should be properly understood in the relation of God and Christ, and which their expressions were really meant to convey? Says Mrs. Eddy:

> "Immortal man was and is God's image or idea, even the infinite expression of infinite Mind, and immortal man is co-existent and co-eternal with that Mind. He has been forever in the eternal Mind,

God; . . . God and man are not the same, but in the order of divine Science, God and man co-exist and are eternal. God is the parent Mind, and man is God's spiritual offspring."

"Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." (*Science and Health*, pp. 336, 475.)

Dr. Gore reasons out the question in this manner: "If God is eternal love, there must be an eternal object for His love. Again the life of reason is a relationship of the subject which thinks, to the object thought, and an eternally perfect mind postulates an eternal object for its contemplation. . . . Thus it is that our upward soaring trains of thought lead us to postulate over against God in His eternal being, also an eternal expression of that being which shall be both an object to His thought, a satisfaction to His will, and a repose to His love, and this is St. John's doctrine of the Logos, the eternal expression of God's being in fellowship with Himself: 'The word was with God, and the word was God.' . . . worship I say, is the recognition of God in all things, and also of all things in God."

If thought, feeling the sanity and the beauty of such reasoning, is nevertheless somewhat startled as to whether this view of Christ Jesus may lead to a conclusion which

implies a participation in the divine order of creation which is wholly presumptious for the rest of mankind to hope to share, it must be admitted that every student of the Bible reads of boundless promises. Indeed no sermon has ever been preached at any revival congress which does not proclaim the certainty that a man who is truly willing to renounce sin, and to accept Christ as his Redeemer from all the wickedness and ills of this mortal life, shall be received into the heavenly kingdom, be born again of truth and grace, and become a child of God, and even a "joint-heir with Christ."

And is this not simply a particular way of saying that man, free from sin, sickness, and death, *is* a child of the loving Father-Mother God, and is truly made in the divine image, and can be found in that state of perfection and holiness from which he has never fallen except in that "mist" and "deep sleep" which characterizes the Adamic sense and version of creation? Furthermore there is abundant proof that this creation is not to be looked upon as real life, since it is obviously a true, righteous, and necessary exposure of the lie of evil, and its entirely false estimate and idea of God.—"as in Adam all die, even so in Christ shall all be made alive." (I. Cor. 15: 22.)

"In the after-light of glory,
When we know as we are known,
We shall see that perfect knowledge,
Cometh not till we are grown—
Grown into the perfect likeness
One with Christ eternally,
'Tis this hope that Thou has left us,
Hope we each may make our own,
Christ in God and we made Christ-like,
In a perfect union one."

HOPE FAIRFAX TAYLOR.

Again Dr. Gore sees in this perfect expression of Principle and its idea a proof of the presence of Love, for he continues:

"We are taught by the Incarnation that the equality of the divine personality is love. The thought of the fatherhood of God as that moral sense which implies His love, is so familiar, at least superficially to us, that the less thoughtful among us are apt to assume it as quite self-evident; as if it were a matter of course apart from Christ's revelation. But it does not require much thought to enable us to perceive, or much bitter experience, or much sympathy, to enable us to feel, that the world apart from Christ gives us no adequate assurance that God is Love. . . . That God is love means of course, not merely that there exists such a thing as love in the world, nor merely that it represents something in God. It carries with it also the assurance that love is the motive of creation, and the realization of the purpose of love its certain goal: that love exists in that supreme perfection in which the universality of its range over all creatures diminishes nothing from its particular application to each individual. That love is God's motive; that love is victorious; that love is universal in range and unerringly individual in application, in a word that 'God is love.' "

"This," as Dr. Gore affirms, "is the Christian Gospel." It is also the Christian Science Gospel. Under the caption "Love" in *Miscellaneous Writings* (p. 249), Mrs. Eddy exclaims:

> "What a word! I am in awe before it. Over what worlds on worlds it hath range and is sovereign! the underived, the incomparable, the infinite All of Good, the *alone* God, is Love."

Further in her Communion Address for January, 1896, she writes:

> "For 'Who is so great a God as our God!' unchangeable, all-wise, all-just, all-merciful; the ever-loving, ever-living Life, Truth, Love: comforting such as mourn, opening the prison doors to the captive, marking the unwinged bird, pitying with more than a father's pity; healing the sick, cleansing the leper, raising the dead, saving sinners. As we think thereon, man's true sense is filled with peace, and power; and we say, It is well that Christian Science has taken expressive silence wherein to muse His praise, to kiss the feet of Jesus, adore the white Christ, and stretch out our arms to God. The last act of the tragedy on Calvary rent the veil of matter, and unveiled Love's great legacy to mortals: *Love forgiving its enemies*. This grand act crowned and still crowns Christianity: it manumits mortals; it translates love; it gives to suffering, inspiration; to patience, experience; to experience, hope; to hope, faith; to faith, understanding; and to understanding, Love triumphant!" (*Miscellaneous Writings*, p. 124.)

EARLY BRITAIN

"Down to the Mothers . . .
Mothers of us in our cradles; of us once more in our glory
New born, body and soul, in the great pure world which shall be
In the renewing of all things, when man shall return to his Eden
Conquering evil, and death, and shame, and the slander of conscience—
Free in the Sunshine of Godhead—and fearlessly smile on his Father.
Down to the Mothers I go—yet with thee still! be with me, thou purest!
Lead me, thy hand in my hand; and the day-spring of God go before us."

CHARLES KINGSLEY.

"The woman's part should be to cultivate the affections and the imagination; the man's the intellect of their common Soul. She must teach him how to apply his knowledge to men's hearts. He must teach her how to arrange that knowledge into practical and theoretical forms. In this the woman has the nobler task. But there is one more noble still—to find out from the notices of the universe, and the revelation of God, and the uninspired truth which He has made His creatures to declare even in heathen lands, to find out from all these the pure mind of God and the eternal laws whereby He made us and governs us. This is true Science; and this as we discover it, will replace phantoms by reality, and that darkling taper of 'common sense' by the glorious light of certainty."

CHARLES KINGSLEY.

"Thank him who isled us here, and roughly set
His Saxon in blown seas and storming showers.
We have a voice with which to pay the debt
Of boundless love and reverence and regret
To those great men who fought and kept it ours . . .

. . . . . .

Till public wrong be crumbled into dust,
And drill the raw world for the march of mind.

TENNYSON.

CHAPTER V

Glastonbury and the Arthurian Legends

THE civilization of Egypt, Greece, and Rome has appeared greatly superior to that of Israel and Judah, chiefly because of its exploits in architecture, art and education, and the attention given to all the complex organization of political and social life. From the point of view of world affairs it would seem ludicrous to compare the Palestinian with the Athenian, the Roman, or the Alexandrian, so far in advance appear the last-named over any descendant of those ancient Shepherd Kings whose earthly cares were centred in flocks and herds, and whose intellectual exercise was confined to the contemplation of the stars. The early Christian Saints and Bishops stand out as beacon lights among the multitudes that thronged the chief centres of this worldly, luxurious, intellectual civilization of the Nile, the Tiber, or the Ægean Sea; but after some three hundred years of history, the interested student of Church establishment finds himself suddenly brought to a halt. A curious conviction slowly permeates his researches that Christianity is making no further progress, is even declining from its first pure radiance; and the reason is that while the seed of truth has been sown in the soil of rich worldly culture, it is not a spiritual soil. The Latin and African races, however developed they may be in every intellectual sense, do not make corresponding spiritual advance. If Principle is expressed through limited personal channels, and universal truth is narrowed into ecclesiasticism, it is because the actual stock and make up, the human 'genre' in which it

is at work is of such an earthly, material composition that it can only continue to worship the old gods of anthropomorphism under new Christian names. If the life and teaching of Jesus are to bear their true fruit in the world it would seem that some better, fitter soil must be found in which to plant the inspired word. Where could such a territory be discovered?

Jesus had said to his disciples: "Go rather to the lost sheep of the House of Israel;" but not one of them had seemed to know where those lost sheep were. Saint Paul alone, who was not among the twelve apostles, received a vision that God would send him "far hence unto the Gentiles," and before Paul was able even to turn his gaze westward the wondrous hand of Providence had already provided a band of evangelists of rare and exceptional character, whose planting of the Gospel was to prove to be in the very heart of God's chosen people.

When we turn westward, it is manifest that Christianity becomes infused with a new element, with a force, which has an immeasurable influence, for woman takes her place in a leading and governing capacity that she has never enjoyed or been called upon to assume with the Latin peoples. When the solemn promise of the third chapter of Genesis that the seed of the woman shall bruise the serpent's head is recalled, it must readily be seen that Christianity could make no real progress until woman began to take her rightful place in its spiritual activities. The polygamy of Palestine may have placed her in a worse worldly position than that of the honoured matron of the Roman household, but even so her spiritual gifts were not without recognition in past history. God had included Sarah in the great covenant which He made with Abraham. Miriam the prophetess had led the women of Israel in a

choral rejoicing of praise and thanksgiving. Deborah had judged Israel between Ramah and Bethel in Mount Ephraim. Esther and Judith had stood out as deliverers of their people.

"The position assigned to women by Tacitus in his history of the Teutonic tribes is remarkable" declares Dr. G. F. Browne. "In many tribes the chief deity is a goddess. They tended the wounded in battle, worked the farms, and the men ascribed to their women some mysterious force of insight and foresight. Tacitus says that 'in woman is a certain uncanny and prophetic sense: they neither scorn to consult them nor slight their answers.' "

"Even more marked" continues Dr. Browne "was the recognition of women in the early Celtic races. Plutarch tells us of the Celts, that they were from very early times indeed, firm believers in the wisdom of their women. Long after when Hannibal made a league with the Celts (200 B.C.) this was the clause the Celts put into the conditions: "If the Celtae have complaints against the Carthaginians, the Carthaginian commander in Spain shall judge it. But if the Carthaginians have anything to lay to the charges of the Celtae, it shall be brought before the Celtic women."

"Among the Picts of Caledonia, Succession to the Kingdom was by mother-right, not father-right; and one curious result is that in the long list of Pictish kings, there is said to be not one whose father's name when it is known is the same as that of his predecessor on the throne. Bede explains the origin of the custom as coming from the inhabitants of the north of Ireland, the people from whom so many of the Caledonians descended and whose blood flows in so many English people to-day."

Undoubtedly the Jewish princess, Tea Tephi, who landed under the protection of Jeremiah the prophet, in

GLASTONBURY ABBEY

the north of Ireland, soon after 588 B.C. and was married to Heremon, King of Ulster, is responsible for this custom; the object being to preserve the royal dynasty of Judah and ensure the succession to the House of David.

When the Roman Augustine came over to Kent in 597 there was already a Christian Church of Britain firmly established in the fastnesses of Wales where the Roman arms had never penetrated, and which refused to amalgamate with the new missionaries, remaining a Church apart as indeed it has done even to this day.

Who, then, were the first Evangelists to the British or peoples of the covenant?

There is every reason to believe that they were Joseph of Arimathea and his companions. Indeed there is an accumulation of testimony to prove that this is an authentic fact. We content ourselves with an excerpt* quoted from a Vatican manuscript by Baronius in his ecclesiastical annals, A.D. 35, which is the same year the *Acts of the Apostles* state that all, except the apostles, were scattered abroad from Judea. This manuscript records that in this year, Lazarus, Mary Magdalene, Martha, her handmaiden Marcella, Maximin a disciple, Joseph the Decurion of Arimathea, against all of whom the Jewish people had special reasons of enmity, were exposed to the Sea in a vessel without sails or oars. The vessel drifted finally to Marseilles, and they were saved. From thence Joseph and his company passed into Britain, and after preaching the Gospel there, died.

Many are the legends and stories that circle around the ancient Church of Glastonbury in Somersetshire which the authorities are unanimous in proclaiming the place

**Vide,* "St. Paul in Britain," by the Rev. R. W. Morgan. p. 120.

where Joseph established the first Christian teaching, and where tradition declares him to be buried.

"The Church of Avalon in Britain no other hands than those of the disciples of the Lord themselves built," is the testimony of Publius Discipulus. "The Mother Church of the British Isles is the Church in Insula Avallonia called by the Saxons Glaston," declares Archbishop Usher.

Indeed it is sweet to think that Glastonbury was a Mother Church in a more intimate sense than the Archbishop meant. If Mary and Martha and their handmaiden, accompanied Joseph in his divinely ordered wanderings then their testimony to the life and works of our Saviour mingled with his preaching, and Gladys and Eurgain the royal daughters of Caradoc (Caractacus) were the first fruits of women bringing the good news of salvation, and they owed their conversion as much, perhaps more, to Mary and Martha than they did to Lazarus and Joseph.

Glastonbury, or the "crystal isle," was surrounded by the waters of the Bristol Channel in those early times. It was indeed a remote and peaceful haven hidden in the very western extremity of the known world, an island in the Sunset.

> . . . "the island valley of Avilion,
> Where falls not hail or rain or any snow
> Nor even wind blows loudly; but it lies
> Deep meadowed, happy, fair with orchard lawns
> And bowery hollows crowned with summer sea."

The Church that Joseph built was not the mighty monastery that arose on the site in the years that followed. It was a simple structure, sixty feet in length by twenty-six feet in breadth, built of timber pillars and framework doubly wattled inside and out and thatched with straw. Compared with Stonehenge, the great Druidic 'Cor', it

must have seemed a strange and humble temple wherein to worship the infinite God. Yet, if we picture the scene to ourselves, it is one that Raphael or Burne-Jones could scarcely outline in full beauty and significance.

Here on this Saxon island amidst the ripple of water in sedge and reed, the cry of wild fowl, the flashes of kingfishers' wings, mid the shadow of interlaced trees, the home of Bethany is once more found, the home which Jesus loved, the little circle of his most intimate associates whom he blessed and protected, one of whom he had raised from the dead. Here they rested "in green pastures beside the still waters" from great perils overcome, speaking together simply and naturally of the Kingdom of Heaven within them, and the unity of God and Man. Here in the lingering western twilight Martha paces over the rush strewn floor, preparing by the light of Saxon torches the evening meal just as she had prepared it times without number in rock-bound Olivet. Here under oaken rafters, sits Mary in noble, dovelike repose, more earnest, more thoughtful, more spiritually inspired than even St. John remembers her to be, and with a company around her who have come to listen to the wonderful words of life and love as they fall from her lips, just as she herself once sat at the Master's feet and listened to his voice, not so very many years before.

Had she, too, the gift of tongues? Perhaps a learned and friendly Druid priest joins the company and acts as her interpreter, his long white beard and noble bearing recalling the ancient Patriarchs of Israel. There is much in his religion that is open to the new preaching. He already worships one God who is pure, mental light; the one without any darkness; and now as he listens to the wisdom of this gentle and loving woman, his philosophy is held spell-

bound as if by a higher power, and new visions of light and glory open before him as Mary's narrative unfolds, while a sense of comfort and bliss and a radiance of affection unquenchable fills all surrounding space with the very presence of truth itself. It is not the walls of Jerusalem that rise in the distance across the deepening silver of the lake. It is miles upon miles of impenetrable English oak and beech and elm, the vast forests, marshes, hills and dales of the land whose kings will be called in the ages to come "Defenders of the Faith."

Beautiful even now are the rivers and waters of England and Wales. There is purity and freshness in their streams, there is a spirit that whispers in the winds blowing softly through ancient willow trees. There is a bloom on the hills, a glory of the morning over the valleys, a dazzle of sunshine on the rippling water, peace and goodness expressed in colour and sound—a sincerity and yet a mystery of the river that only those who have lived near it can fully understand. However much we may discredit the embroidery of later bards and troubadours, the stories cannot be wholly without foundation that tell of a good King who ruled in Cornwall and Wales subduing the petty chieftains and making of many one nation, and who was actuated by such a high moral purpose that he seemed linked by incomprehensible means to the divine Life itself. His friend and advisor was The Lady of the Lake, to whom the secret of immortal life was revealed. Tennyson describes how at the Coronation of Arthur there were by him

> " . . . three fair queens
> Who stood in silence near his throne, the friends
> of Arthur gazing on him, tall with bright
> Sweet faces who will help him at his need."

And he also refers to the mystic presence of the Lady of the Lake.

" . . . there was heard among the holy hymns
A voice as of the waters, for She dwells
Down in a deep calm, whatsoever storms
May shake the world, and when the surface rolls
Hath power to walk the waters like our Lord."

At the passing of Arthur, after he is desperately wounded in his last great battle when mental confusion seemed to have devastated his order of knighthood, a barge is seen slowly moving over the lake. Three Queens come to his aid and bear him away to the isle of Avalon where Arthur says

"I will heal me of my grievous wound."

Tennyson who, as all true poets are, was a seer as well as a maker of rhymes, (for he saw many events which came true in Europe after his generation) gained a spiritual insight into these early British legends as he studied them at their source, which caused him to write these lines to Queen Victoria on the completion of poems addressed her.

". . . accept this old imperfect tale, new-old, and shadowing sense at war with soul ideal manhood closed in real man

Rather than that gray king, whose name, a ghost
Streams like a cloud, man-shaped, from mountain peak,
And cleaves to cairn and cromlech still; or him
Of Geoffrey's book, or him of Malleor's, one
Touched by the adulterous finger of a time
That hovered between war and wantonness,
And crownings and dethronements: take withal
Thy poet's blessing, and his trust that Heaven
Will blow the tempest in the distance back
From thine and ours."

It is a joy to think that the original Lady of the Lake

may have been no other than the Mary of the Gospels, for a while Mary of Glastonbury. Healing, moral strength, and immortality comes from no other source than from Jesus Christ himself, and from which of his disciples more fittingly or more necessarily than from the woman's mind who of all those who followed him, most readily and spiritually understood "the resurrection and the life."

Even in its misty uncertain legendary form, her teaching comes down in singular purity and impersonality. Her own person is reverenced but not worshipped. She is loved more for her aloofness from mortal stress and strain, her ability to demonstrate divine life than as a saint. She leaves no shrine nor any human organisation, but the name of Christ, a higher order of manhood, an application of Principle to life and national affairs hover around the place of her dwelling, as clouds tipped with amber and rose remain in the sky long after the sun has vanished from sight.

CHAPTER VI

Boadicea

FROM a spiritual Sanctuary on an island in quiet waters, the scene changes to terrible battlefields. It is but little realized how vehemently the early British resisted the Roman invader. They never gained access to the isles in a single invasion, with one decisive battle, as the Normans (The Benjamites) won the Battle of Hastings in 1066. Early Britain kept the greatest generals of the famed Roman legions at bay year after year. From A.D. 43 to A.D. 86 no less than sixty pitched battles were fought, and never can it be said that the enemy ever subdued the whole land; the greater part of Wales remained inviolate and no Roman ever succeeded in crossing the Tweed. After eighteen years of conflict the Roman province was still limited by the Exe and Severn westward and the Humber on the North. Even within these lines its bounds fluctuated, the Britons engaging the Romans in a series of revolts.

But the most desperate conflict of all took place after the Massacre by the Romans of the innermost sanctuary of the Druids at Ynys Tywyāll on the margin of the Menai which roused the whole nation into frenzy. It was then that Boadicea—the widowed and outraged wife of Prasutagus, chief of the Iceni, robbed of honour, lands, and rights, rose up, Queen of herself and her tribe, and led the whole British people into battle against the Roman despot.

There has been nothing like it in history. Nothing like these British Chariot-Charges thundering down upon

BOADICEA HARANGUING THE BRITONS

the Insury, the power of organized imperialism and profanism, led by a veritable Goddess of war. In later years Joan of Arc alone touches the grandeur of her inspiration and her passion. Even the patriotism of Jael and of Judith gives place before the titanic Majesty of Soul and power of onrushing purpose, before this love of husband, child, liberty and native soil, before the very being of womanhood, which wrought the spirit of Boadicea—Victoria as her name reads in Latin—into one flame of righteous fury. Dion Cassius gives us a picture of her as she ascended the general's tribunal terrible in the pitiless calm of her aspect, beautiful and royal in the Grace of her womanhood. Tall, robed in a Tartan dress—fitting closely to the bosom, and then flowing away in ample folds, her long golden hair falling far below her waist, and bound round her forehead with a golden coronet. Over her shoulders a martial cloak and in her hand a spear. Her voice tragic, deep and full, appeals not alone to the armies at her command stretched out beneath her, but to Heaven above, to Andraste the Dea of Syria, which the religion of Druidism includes:

"I thank thee! I worship thee! I appeal to thee a woman to a woman, O Andraste! I rule not, like Mitocris over beasts of burden, as are the effeminate nations of the east, nor like Semiramis over tradesmen and traffickers, nor, like the man-woman Nero, over slaves and Eunuchs,—such is the precious knowledge these foreigners introduce amongst us,—but I rule over Britons, little versed indeed in craft and diplomacy, but born and trained to the game of war. Men who in the cause of liberty stake down their lives, the lives of their wives and children, their lands and property. Queen of such a race, I implore thine aid for freedom, for victory over enemies infamous for the wanton-

ness of the wrongs they inflict, for their perversion of justice, for their contempt of religion, for their insatiable greed; a people that revel in unmanly pleasures, whose affections are more to be dreaded and abhorred than their enmity. Never let a foreigner bear rule over me or these my countrymen: never let slavery reign in this island. Be thou forever, O Goddess of Manhood and of victory, Sovereign and Queen in Britain."

Was it only to a mythical Goddess that she called in her hour of need and of inspiration, this first Great Victoria of England? No, a presence more useful, more real, more potent than that. The woman within was crying out to that Great Principle of all life which the ages call God and which includes the feminine as well as the masculine qualities in one supreme incorporeal Deity. In the height of her spiritual assault upon error, she discovered, lay hold upon, and allied herself with this God-force, so unknown, so unuttered, yet so instinctively felt by her, a tower of strength, a principle unfailing. In the power of this feminine concept of God, Life, Purity, Freedom, Love, she drove her chariot into battle, yea rather drove it through the world, through the centuries, through time and space—"Andraste! Andraste! I thank thee! I worship thee!" Her cry echoes down the battlefields of the ages, until at last in a golden era, in the years when a second Victoria reigned Queen and Empress over a vast British Commonwealth, from the far, far western continent of earth, from a New England, in a new world, answers a clear, Christian woman's voice in the meekness and power of prayer:

"Our Father-Mother God All-harmonious adorable One."

If the world honours and rightly, the womanhood of Nazareth which was found worthy to receive and retain the revelation that God alone is the Father of Man, and to

bring forth, holy and beloved, the long desired Messiah in the strength of this revelation, shall not the spiritually quickened womanhood of our day also be honored, which hath received the revelation that God is also the Mother of Man, the only Cause and Creator, and which hath brought this Spiritual idea, this conception of redemptive truth to poor humanity, fettered as it is by such a tragedy of sorrow and suffering, in order that it might be inspired to arise and once more perform the works which the Master did?

In her Message to the Mother Church in 1901 (page 7), Mrs. Eddy writes:

> "God being infinite Mind, He is the all-wise, all-knowing, all-loving Father-Mother, for God made man in His own image and likeness, and made them male and female as the Scriptures declare; then does not our heavenly Parent—the divine Mind—include within this Mind the thoughts that express the different mentalities of man and woman, whereby we may consistently say, 'Our Father-Mother God.' "

This was the truth which Boadicea seized from high Heaven and hurled upon her foes, oblivious of danger, fearless of death.

History shows that woman brought Christianity to Britain, and woman in Britain received it, planted and preserved it, and woman receiving through Christ her freedom and the development of her powers, maintains the purity and Spiritual animus of Christ's teaching; and in the fulness of time completes the revelation of God to man. This complete knowledge which feminine thought brings forth, as symbolized by the vision of a woman clothed with the sun in the Book of Revelation, is the

"man child," that Spiritual understanding of mankind as the divine image and likeness, which is to rule all nations with the "rod of iron" and which is "caught up unto God and to his throne."

Mark well these Islands of Britain. Her history can only be rightly interpreted from the standpoint of Spiritual destiny. When Boadicea appealed to God the Father-Mother Principle of Being, when She cried, "Never let a foreigner bear rule over me or these my countrymen: never let slavery reign in this island," it was the unconscious but none the less valiant and victorious cry of a Queen of Joseph's line, and a disciple also of Christ, by virtue of an instinctive receptivity to "the Spirit of truth," and a clear discernment of the "things to come."

CHAPTER VII

The Influence of Women in Early Christian England

"Grave on her monumental pile:
She won from vice, by virtue's smile,
Her dazzling crown, her sceptred throne,
Affection's wreath, a happy home;

The right to worship deep and pure,
To bless the orphan, feed the poor;
Last at the cross to mourn her Lord,
First at the tomb to hear his word:"

Mrs. Eddy.

A FULL four hundred years elapse between the foundation Church at Glastonbury and further historic records of Christian conversion, but round about A.D. 493 there are some interesting facts to be gleaned, and once more it is women who are the Spiritual torch bearers.

In that year, Clovis, the first King of the Franks, had married Clotilda, a Christian Princess of Burgundy. In a critical battle he made a vow that if Clotilda's God would help him he would become a Christian. Evidently the sign of God's presence and aid was not wanting, for he afterwards was baptized. His great granddaughter, Bertha, married Ethelbert of Kent, and had a place of Christian worship at Canterbury before Roman Augustine came. Bertha's daughter, Ethelburga, married Edwin, King of Northumbria, and had a place of Christian worship for herself before Edwin and his people were converted by Paulinus. And her granddaughter, Elflaed, married Peada of Mercia, and took with her the priests who converted the

KING CLOVIS

middle parts of England. So in one line in seven generations, as the Rt. Rev. G. F. Browne points out, beginning with Clotilda, each of four women of that line convert a kingdom to Christ, which is a somewhat striking record of 160 years of family genealogy. Moreover, it was British Queens in Ireland who were mainly responsible for Christianity gaining a foothold there.

Sexberga wife of Earconbert, the Christian King who first ordered the idols to be destroyed throughout his Kingdom (640–667), herself in later life ruled the great Abbey of Ely. They sent their daughter to the famous Monastery of Faramonstir near Meaux. Another famous place of education for English girls was Chelles near Paris. The pupils were by no means all intended for the monastic life. They were sent "to learn the highest virtue and comprehensiveness or cumulated virtue," in plain words they were to receive a liberal education on strictly religious lines, and royal Anglo-Saxon ladies frequently founded and ruled in abbeys and nunneries, looking upon them chiefly as places of education.

It is pleasant to recall these early centres of education in Angle-Land, because of this very spirit of pure and elevated Christian endeavour which made them in their first inception, healthy and progressive. There is an atmosphere of study, refinement, and breezy common sense about these early years which became totally submerged in the heavy ritualism and monasticism of the mediæval age that followed after. Today, as the four winds of heaven blow freely through the ruined cloisters, they witness silently in the open air, to the original openness of their purpose, to their sincerity and religious breadth, and to their genuine cultivation of sound morals and wise judgment.

QUEEN CLOTILDA

St. Hilda founded the great Abbey of Whitby. Her prudence was so great that kings and princes sought counsel of her. She made those under her superintendence study the Holy Scriptures so carefully and practise the works of justice with such diligence that many of them were found fit to undertake the service of the altar. Indeed no less than five men trained by her became bishops, and the great synod of Whitby was held in her Abbey.

It was to Hilda that Cædmon the Cowherd and the first Saxon poet came, rehearsing to her the verses with which he had become inspired while asleep in his cow shed. As if in faint echo of the hours in the manger at Bethlehem, this lad surrounded by the herds in their stalls saw a vision of angels who told him to sing of God's creation. Thus the first English poem ascended in praise to Heaven and was preserved for posterity by an English Christian lady.

Aldfrith King of Northumbria as he lay dying at Driffield in 705 A.D. summoned to his bedside the Abbess Elflaed of Whitby, and Oedilburga of Harkness, and to them he delivered his last words which was equivalent to giving into their care his last will and testament.

Thus we find that Christianity only enhanced and developed that natural trust which the Celts placed in the wisdom of true womanhood. Indeed it is very doubtful if women in England today have yet attained to the position which they held in the eighth century, when the Scriptures could be freely studied by those who had sufficient knowledge of Latin, and when the Gospel of Christ was preached unfettered by the heavy chains of ecclesiastical pomp and power which afterwards plunged it into the oblivion of the dark ages. Before the conquest, the Abbesses undoubtedly held high positions and exercised enormous influence. A spirit of simple and heartfelt

piety pervaded Christian England in those days. The picture of Alfred the Great learning to read the Scriptures at his mother's knee, and his subsequent beneficent, wise, and Christian reign is typical of the period.

From earliest Christian times there were among the Anglo-Saxon double monasteries for women and men and ruled over by most able women. Barking, near London, was one of these, ruled by Ethelburga Sister of Bishop St. Erkenwald, and another famous one was Wimborne. Six men from Malmesbury and six women from Wimborne went out to help Boniface in 718 in his missionary work in Germany. This coöperation in spiritual discipleship between men and women recalls the mode of discipleship in the days of Jesus Himself, and it is a spirit which Mrs. Eddy has retained throughout the church she organized. The sunday service is conducted by a man and a woman reader, and men and women hold office together on all church boards and committees and in every branch of Christian Science work. In *Miscellany*, page 249, there is this note by Mrs. Eddy on the subject.

> "The report that I prefer to have a man, rather than a woman, for First Reader in The Church of Christ, Scientist, I desire to correct.
>
> My preference lies with the individual best fitted to perform this important function. If both the First and Second Readers are my students, then without reference to sex I should prefer that student who is most spiritually-minded. What our churches need is that devout, unselfed quality of thought which spiritualizes the congregation."

In connection with Boniface's missionary labours, it may be mentioned that his niece Walpurga, ruled over the

great Abbey of Heidenheim, and to this day the oil supposed to flow from her bones is sold at the Nunnery of Eichstatt and used as a cure. Cardinal Newman even believed it to be a credible miracle! Goethe has made us familiar with the Walpurgis-Nacht dance: but very few people are aware of the fact that the dance takes its name from our English Lady, Walpurga. She was canonized at Rome*, on the first of May, the witch-festival, and on that account she was taken as the protectress against magical arts, witches, and all forms of necromancy. The "Hexe-Nacht-Tanz" came by degrees to be called by the name of the English protectress of the Germans against evil influence, the "Walpurgis-Nacht dance." Charming little filigree cases in silver with S.W. worked into the filigree, are frequent in these parts now, containing minute flagons with a drop of the oil.

Such customs appear crudely superstitious and are devoid of real spiritual understanding; yet it is supremely interesting to note their origin, and to see that dimly the worshippers of the saint in Germany were struggling after a true idea. Inarticulately they must have felt that the Scripture promise would one day be fulfilled, that the seed of the woman would bruise the serpent's head, and that it would be woman's privilege to so receive divine truth that she would be able to expose and overcome the serpentine workings of witchcraft and all forms of animal magnetism, and establish the goodness and the freedom of Christ's reign upon earth.

*Dr. G. F. Browne in his treatise on *Anglo-Saxon Women.*

ST. AUGUSTINE

CHAPTER VIII

Saint Augustine and the Venerable Bede

THE interest pertaining to the influence of women in early Saxon Christianity, has led inquiry somewhat in advance of a period which cannot be passed over without due notice, namely the settlement of Augustine of Rome at Canterbury in the late 6th century.

We must therefore for a brief space retrace our thoughts.

It is from Bede the Saintly Monk of Jarrow that we glean the history of Augustine's missionary labours and miracles. Everyone is familiar with the story of Augustine's seeing the British captive children at Rome, and being so much struck with the beauty of their fair hair and clear complexions, that he asked where they came from; and on being told that they were Angles how he exclaimed "Not Angles but angels,"—words which the calligraphy of the British schoolboy has not failed to employ interchangeably ever since!

From that time Augustine yearned to bring the light of the gospel to England. Apparently he was ignorant of the fact that Paul had lived in the home of Claudia and Pudens in the British Palace in Rome, on the side of the Mons Sacer, and of the many conversions to Christianity in the British Isles during the first century. Four centuries at least had intervened since those days. But Augustine was a sincere and earnest man, and therefore susceptible to the more spiritual soil of the "Isles of the Sea." They called to him, and although past history was veiled from his sight, he could still feel the divine impulse leading him westward. "Not Angles, but angels:" "Spiritual intuitions

pure and perfect," is one of the ways this word is defined in *Science and Health*:—and it was an angel-thought surely that inspired him to venture forth with a band of missionaries on this far journey.

In the recent Great War an important trans-channel ferry was built on an unfrequented strip of coast near Dover. This seaside village of Richborough had never been so prominent in history since the landing of Saint Augustine in 597!—close to the spot now known as Cottington Farm. Ethelbert King of Kent gave audience to the foreign Embassy in the open air, for the reason that "if their purpose was to employ any maleficent art to get the better of him, their purpose would not prevail under the clear sky."

Augustine's message interpreted to the King by a Frankish priest contained this remarkable sentence:

"*The tender-hearted Healer* redeemed by His own death the sinful dwellers on this earth, and opened a way by which they might fare into the Kingdom of Heaven."

Bede tells us of this Christian band that "Their spotless life was manifest to all men: that their promises were true; there was the evidence of many miracles." So that healing with Augustine meant the healing of bodily infirmities as well as those of the soul. Modern divines are somewhat surprised at Bede's childlike faith in miracles, but they are no less obliged to admit that some such power must have been exercised in the church which sprang from this mission of Augustine, since Gregory of Rome clearly accepts as true beyond question, the information he received as to this working of miracles. There is a most valuable letter extant in which Gregory warns Augustine very solemnly, on receiving this news, not to indulge in any feeling of self-satisfaction. He may only rejoice in fear,

and fear greatly in rejoicing; and when God works by him external signs, he is always to subject himself to a close and subtle inward inquiry to understand who and what he is, and how great grace there must be in the English people, that for their conversion even the gift of working wonders was bestowed upon him. At such times he must recall to memory any offences he has ever committed by word or deed, and so keep down the rising sense of personal glory; and he must remember that the gift is not given to him, but to those for whose salvation it is exercised. By which letter we may see that Gregory, Bishop of Rome, was doing his best to dampen and crush that spontaneous recognition of the healing Christ and spiritual law, which Augustine had reached and which he, Gregory, evidently had not! Furthermore he was mistaking the very nature of Christian healing, and would contract the phenomena of universal Life and Love into the narrow circumference of a curious personal gift, mystically bestowed as the insignia of a priestly office, and for an isolated purpose.

Nevertheless Augustine healed; and we gather that he looked upon it as a sign that the Gospel was true, and that he really understood the teaching of Jesus; for when he had been made the first Archbishop of Canterbury (and it is interesting to note in this connection that he was ordained by a Bishop in Gaul, not Rome) he was desirous of extending his control beyond Kent into the West, and sent out invitations to the other British bishops to meet at what is now named Augustine's oak. Bishops of the original British church answered the invitation, but were not prepared to change the methods of their own early inheritance. Finally Augustine chose this method of trial. He proposed that some afflicted person should be brought

before them and that each party should try to heal him by the efficacy of their prayers. The Britons consented, but unwillingly. A blind man was brought. The British priests did what they could but their efforts seemed unavailing. Then Augustine knelt down and prayed, and immediately the man received his sight. Thereupon the Welshmen agreed that Augustine was a true Christian. In spite, however, of this proof of his spiritual apprehension and power, they differed from him in so many other points that they decided not to combine with his Church in the South; and the Welsh Church has never become one with the Church of England to this day. We cannot but admire their sturdy independence, since even in the Sixth Century there were forces already at work of which Augustine himself was no doubt wholly ignorant, which were in time to plunge European Christianity into the depths of human despotism, all in the name of Truth, of Spirit, but without their practice.

Augustine's preaching was accompanied by practice, and so we find that the first and second generation of his converts experienced the blessing of physical relief. Here are some of the instances of healing and divine protection cited by Bede.

Guithfrid, Abbot of Lindisfane, told Bede himself of a miracle which happened to him and two other brethren. They had gone in a boat to the island of Farne to speak with a hermit who was living there. They were overtaken by a fierce storm. The hermit came out of his cave, calling upon God, and the storm assuaged just long enough for them to drag their boat ashore, after which it raged for a whole day.

Bishop John of Hexham healed an afflicted dumb man in a retired little cemetery dedicated to St. Michael, and

when his speech returned, he handed him over to the doctor to make his hair grow! Still aiding him with blessings and prayers.

A very interesting case is that told of a healing on the occasion of the consecration of Earl Addis' church. One of his servants was lying all but dead with a coffin ready by his side. Addis besought the Bishop with tears to come and heal him. The Bishop came to him, and prayed, and blessed him, and while they were dining, the servant revived, drank wine, and joined the other guests. They invited him to sit down and the account ends: "he greatly enjoyed his dinner and lived happy for many years."

Undoubtedly the Christian faith of the early Saxons was simple, clear, and holy. To them God was good, an ever-present help. Moreover their faith was of a truly spiritual kind. It reached beyond the evidence of the material senses into the realm of spiritual understanding, as Bede's spiritual interpretation of Scripture plainly testifies. In the words of St. Boniface, Bede was "a candle which the Lord lighted up in Northumbria." He was born in 673, and was brought up in the monastery of St. Peter on the north bank of the Wear, and afterwards was transferred to the Sister Monastery of St. Paul at Jarrow on the river Tyne. His whole life was thus passed in the seclusion of the cloister, although he himself in his writings speaks of this "whirl" in which we live, comparing his present life with a more peaceful past! So that existence to Bede in the Seventh Century seemed bewildering in its progressive and exciting tendencies! Doubtless a monastery was not altogether the quietest of retreats, when we realize that it constituted both hospital, hotel, and college and would be frequented by every traveller in the district. Bede did not care for administrative work. He

loved most to meditate, pray, and study. His scholarship and sweet character earned him a new title, that of *Venerable.*

Canon Rawnsley, one of his modern eulogists, speaks of "his childlike credence in miracles and the miraculous that constantly asserts itself in his biographies;" and also of "the sanctified common sense of the man that is conspicuous in all his practical teaching and preaching of the Gospel, his large-heartedness and generosity, his power of great gladness and the note of *sursum corda*, his constant habit of praise to God, his devoutness, his determination not to preach what he did not practise . . . his willingness to encourage and to prove belief in human affection and the ties of brotherhood,—this it is" declares the Canon, "that goes to the making of the real Bede."

The Bible he studied would have been the Latin Vulgate, and his own treatises were also written in that language. His notes on *Revelation*, as given in the translation by the Rev. E. Marshall, F. S. A. from *The Works of Beda*, by Dr. Giles, are so interesting, that we transcribe a few and note their parallel with passages from Mrs. Eddy's writings, in evidence that the spiritual yearnings of the great Anglo-Saxon teacher in A.D. 710 were fulfilled and completed by the great teacher of New England, in 1875.

"So great and so exalted will the glory of that city appear from the gift of God as that there remains in it no vestiges of old age, since both a heavenly incorruption will refine their bodies and the sight of the eternal King will feed their mind." (Bede on Rev. 21 : 4.)

> "St. John's corporeal sense of the heavens and earth had vanished, and in place of this false sense was the Spiritual sense, the subjective state by which he could see the new heaven and new earth, which

involve the spiritual idea and consciousness of reality. This is Scriptural authority for concluding that such a recognition of being is, and has been, possible to men in this present state of existence,—that we can become conscious, here and now, of a cessation of death, sorrow, and pain. This is indeed a foretaste of absolute Christian Science. Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, 'The kingdom of God is within you.' This spiritual consciousness is therefore a present possibility." (*Science and Health*, p. 573.)

"Although," he (John) says, "I have spoken of the city as built up of stones, I have shown that the rest of the Saints is not in a material building. For God Himself is their only home, and light, and rest." (Rev. 21 : 22.)

"There was no temple,—that is, no material structure in which to worship God, for He must be worshipped in spirit and in love. The word *temple* also means *body*. The Revelator was familiar with Jesus' use of this word, as when Jesus spoke of his material body as the temple to be temporarily rebuilt (John 11 : 21). What further indication need we of the real man's incorporeality than this, that John saw heaven and earth with 'no temple (body) therein'? This kingdom of God, 'is within you,'—is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God." (*Science and Health*, p. 576.)

"There is 'no need,' because the Church is not guided by the light, nor the elements of the world, but is conducted by Christ, the eternal Son, through the darkness of the world." (Rev. 21 : 23.)

> "This city of our God has no need of sun or satellite, for Love is the light of it, and divine Mind is its own interpreter." (*Science and Health*, p. 577.)

"Then the fashion of this world will pass away by the conflagration of the supernal fires, that when the heaven and the earth are changed for the better, the incorruption and immortality of holy bodies may have a condition of existence corresponding with the twofold change." (Rev. 21 : 1.)

> "Now what have you learned? The mystery of godliness—God made 'manifest in the flesh,' seen of men, and spiritually understood; and the mystery of iniquity—how to separate the tares from the wheat, that they consume in their own fires and no longer kindle altars for human sacrifice." (*Miscellany*, p. 124.)
>
> "Job said, 'In my flesh shall I see God.' Neither the Old nor the New Testament furnishes reasons or examples for the destruction of the human body, but for its restoration to life and health as the scientific proof of 'God with us.' The power and prerogative of Truth are to destroy all disease, and to raise the dead—even the self-same Lazarus. The *spiritual* body, the incorporeal idea, came with the *ascension*." (*Miscellany*, p. 218.)
>
> "The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of the flesh or corporeality. . . . The material

> corporeality disappears; and individual spirituality, perfect and eternal, appears—never to disappear." (*Miscellaneous Writings*, p. 165.)

"We shall enjoy in that country the very light itself, by which we are now guided while we walk in the way; and being made blessed, we shall then perceive only that which is good, through the same by which we are now taught to discern between good and evil." (Rev. 21 : 23.)

> "Spirit is light, and the contradiction of Spirit is matter. . . . Spirit imparts the understanding which uplifts consciousness and leads into all truth. . . . Spiritual sense is the discernment of spiritual good. Understanding is the line of demarcation between the real and unreal. Spiritual understanding unfolds Mind,—Life, Truth, and Love,—and demonstrates the divine sense, giving the spiritual proof of the universe in Christian Science." (*Science and Health*, pp. 504, 505.)

"Some sins are the cause of sin, some the punishment of sin, some both; as Isaiah says, 'Behold thou art wroth and we have sinned.' In this place 'to blaspheme God because of the hail' is acknowledged to be both sin and the punishment of sin." (Rev. 16 : 21.)

> "Sin ultimates in sinner, and in this sense they are one. You cannot separate sin from the sinner, nor the sinner from his sin . . . together both sinner and sin will be destroyed by the supremacy of good. This, however, does not annihilate man, for to efface sin, *alias* the sinner, brings to light, makes apparent, the real man, even God's 'image and likeness.' (*Retrospection*, p. 64.)

> "Sin punishes itself, because it cannot go unpunished either here or hereafter." (*Miscellaneous Writings*, p. 93.)

Bede perceives that the twelve Sons of Jacob are to be distinguished by their different characteristics, and it is a matter of interest and study to him to specially mark their varying qualities of thought, and learn some lesson from each one.

Mrs. Eddy also devotes special meditation to the definition of qualities and characteristics belonging to the different Sons of Jacob. She sees in Old Testament history these qualities of thought in action. Bede is anxious to preserve only the best side of their nature; but Mrs. Eddy does not hesitate to define their mortal qualities while reversing the mortal type with a more spiritual concept, and a dim foreshadowing of the ideal man. So in Jacob himself she points out that physically he was—

> "a corporeal mortal embracing duplicity, repentance, sensualism,"

but inasmuch as he answered to the call of Spirit he became a witness to—

> "the revelation of Science, in which the so-called material senses yield to the spiritual sense of Life and Love." (*Science and Health*, p. 589.)

St. Paul's admonition to the Ephesians "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; . . . And that ye put on the new man which after God is created in righteousness and true holiness;" especially applies to Mrs. Eddy's interpretation of the twelve tribes. In several instances she agrees with Bede's annotation carrying his

thought to an even more spiritual ultimate; as when to Bede's description of Asher, "happy from victory in conflicts," she adds the more profound interpretation:

> "Hope and faith; spiritual compensation; the ills of the flesh rebuked." (*Science and Health*, p. 581)

and to Bede's "Strong from the discipline of temptations in *Gad*," she adds:

> "Spiritual being understood; haste towards harmony." (p. 586)

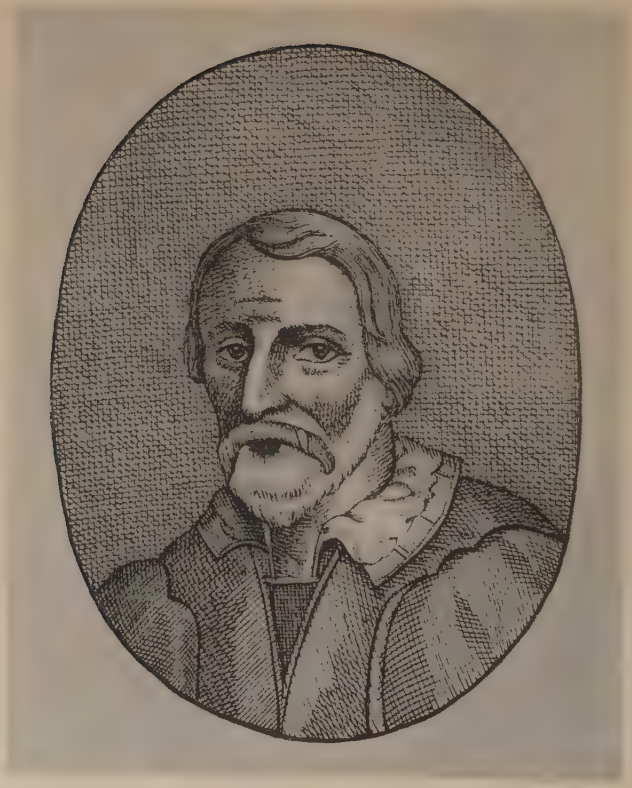
which condition of thought is the obvious result of temptations overcome.

We may say that Bede was the first great Englishman of Letters, for he made that monastery at Jarrow on Tyne the centre of learning and literature, and gathered in hundreds of eager students to listen to his teaching. His "History" is still the chief source of our knowledge of early England. But most of all he loved to study the Scriptures, and his last act was to finish a translation of St. John's Gospel into Anglo-Saxon.

His disciple Cuthbert writes of the event of that Ascension Day in the year A.D. 735.* "The Gospel was translated as far as 'what are these among so many.' All night Bede had lain awake in prayer and thanksgiving in spite of the sufferings of his mortal frame and as Ascension Day dawned, the old man called for his Scribe and bade him write quickly with all speed. Working and resting, all day Bede lay dictating the sacred words. 'There remains but one chapter, Master,' said the anxious Scribe, 'but it seems very hard for you to speak.' 'Nay it is easy' Bede replied, 'Take up thy pen and write quickly.'

"Amid blinding tears the young Scribe wrote on. 'And

*Vide. *How we got our Bible*, by J. Paterson Smyth.



VENERABLE BEDE

now, father,' said he as he eagerly caught the last words from his quivering lips, 'only one sentence remains,' and Bede dictated it. 'It is finished, Master,' cried the youth raising his head as the last word was written. 'Ay, it is finished!' echoed the dying Saint; 'lift me up, place me at that window of my cell where I have so often prayed to God. Now Glory be to the Father, and to the Son, and to the Holy Ghost!' and with these words, in the glow of the setting sun, the gentle, Christ-like spirit passed to his eternal rest."

Mrs. Eddy, whose gratitude to the great and good in history was unbounded, has written:

> "When the light of one friendship after another passes from earth to heaven, we kindle in place thereof the glow of some deathless reality. Memory, faithful to goodness, holds in her secret chambers those characters of holiest sort, bravest to endure, firmest to suffer, soonest to renounce." (*Pul.* 5.)

Such a light, such a friend to the English-speaking peoples was Bede, that spiritual "candle which the Lord lighted up in Northumbria" more than eleven hundred years ago.

King Alfred the Great.

CHAPTER IX

Alfred the Great, King of the West Saxons

IT would be impossible to leave Anglo-Saxon history without some reference to the most striking personality in that history, Alfred the Great, King of the West Saxons, creator of the British Navy, founder of Oxford University, ruler, warrior, law-giver, singer, translator.

So great, and wise, and talented, was he, so near to God, that his only prototype is to be found in David, King of Judah. In the earnestness of his purpose, in the dramatic intensity of his action, in the depth of his religious feeling while face to face with the most serious situations, and exigencies, he proved himself to be kith and kin with the great psalmist of the Old Testament. Both kings, the one in his conflicts with the men of Saul, the other in his desperate struggles against hordes of invading Danes, sounded the depths of strife and peril, and scaled the heights of victory, portrayed in the sixty-sixth psalm:

"O bless our Lord, ye peoples,
And make the voice of his praise to be heard:
Which holdeth our soul in life,
And suffereth not our feet to be moved.
For thou, O God, hast proved us:
Thou hast tried us, as silver is tried.
Thou broughtest us into the net;
Thou laydest a sore burden upon our loins.
Thou hast caused men to ride over our heads;
We went through fire and through water;
But thou broughtest us out into a wealthy place."

Alfred even exceeded David in the measure of his wisdom and scholarship, and may be compared with Solomon,

while the Christianity which he embodied, and which the Kings of Jersualem could only feel in an instinctive, prophetic, far-off sense, gave him a widespread philanthropy, a balanced steadfastness of purpose, and preserved his court from all those excesses to which the eastern monarchs fell a prey.

He stands out free and unsullied, in the fine, clear, atmosphere of Anglo-Saxon England, just as his statue stands out in bold relief today in the market square of his birthplace, Wantage, in Berkshire; a magnificent royal figure, grave and kindly, leaning on his mighty battle-axe, and holding a roll of parchment, in his left hand; for he not only delivered his people from their enemies, but made out of Wessex and part of Mercia the nucleus of England herself; collecting the old laws of the English and adding to them the ten commandments and some of the laws of Moses. He persuaded the *Witan* (as the early beginnings of Parliament was called) to adopt them as the law of the land, and insisted upon justice being done to rich and poor alike. Indeed he had the welfare and the enlightenment of his people so much at heart that he wished everyone to learn to read and write, and to this end he began to make translations from Scripture and other writings in order to create an Anglo-Saxon literature. In his *Law Book*, after translating the Ten Commandments and adding some words on the Mosaic Laws, the great man inserted the letter sent by the Apostles to the Church after the Council at Jerusalem; after which he quotes: "Whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets," and he tells every judge that to "Judge so as ye would be judged," is the very foundation of their duty.

Mrs. Eddy makes twenty-nine references to the Golden

Rule in her writings. It is to her the dearest, most effective, most reliable rule for the conduct of human affairs. In her message for the Dedication of the Mother Church Extension in 1906, (*Miscellany*, page 5,) she writes,—

> "The First Commandment of the Hebrew Decalogue, 'Thou shalt have no other gods before me,' and the Golden Rule are the all-in-all of Christian Science. They are the spiritual idealism and realism which, when realized, constitute a Christian Scientist, heal the sick, reform the sinner, and rob the grave of its victory. . . . Forgetting the Golden Rule and indulging sin, men cannot serve God."

In *Miscellaneous Writings* she says (p. 282):

> "The direct rule for practice of Christian Science is the Golden Rule, 'As ye would that men should do to you, do ye.'"

She and King Alfred are absolutely of the one Mind, and their similarity of thought is seen elsewhere.

One of the books which Alfred translated into Saxon was *De Consolatione Philosophiae* by Boethius. This philosopher wrote these meditations while imprisoned on a charge of conspiracy by Theodoric the Goth, and his thought is so close to Christianity that he forms a bridge between dying paganism and the living Christ. Alfred interprets him in the light of Christianity, but it is our King's own additions to the original text, his own judgments and conclusions which are interpolated throughout the translation, which make it of such special interest. So we hear Alfred saying: "Riches are better given when withheld. No man can have them without making his fellowmen poorer. A good name is better than wealth.

It is not lessened as it goes from heart to heart among men. No sword can slay it, no rope can bind it."

Directly echoing the same conclusion, Mrs. Eddy writes:

> "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." "Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science." (*Science and Health*, pp. 79, 519.)

"He that will have eternal riches," declares the grave, wise King, "let him build the house of his mind on the footstone of lowliness. Not on the highest hill where the raging wind of trouble blows, or the rain of measureless anxiety."

Writing also in a grave and sober strain, of those false religionists to whom Christ is a stranger, Mrs. Eddy says:

> "They have small conceptions of spiritual riches, few cravings for the immortal, but are puffed up with the applause of the world." (*Miscellaneous Writings*, p. 325.)
>
> "Let your watchword always be: 'Great, not like Caesar, stained with blood, but only great as I am good.' You are not setting up to be great; you are here for the purpose of grasping and defining the demonstrable, the eternal. Spiritual heroes and prophets are they whose new-old birthright is to put an end to falsities in a wise way and to proclaim Truth so winningly that an honest, fervid affection for the race is found adequate for the emancipation of the race." (*Miscellany*, p. 248.)

The Monarchial form of Government is deeply embedded

in the affections of the British peoples, and this is so because a majority of British sovereigns have been so genuinely imbued with love for their people, have so fully realized that *Noblesse oblige*, as to make service to the realm their first consideration. Alfred, with his penetrative insight into the qualities of true greatness, held the most democratic and metaphysical opinion regarding true nobility. He writes:

"True high-birth is in the mind; it was never in the flesh, even as we have said before. But every man who is altogether enslaved by his evil ways forsaketh his Creator and his first origin and his high birth, and from thence shall be lowered in degree until he shall become as low born."

This passage expresses the teaching of Christian Science, and the more it is examined the more remarkable it becomes. Note Mrs. Eddy's statement:

> "More than regal is the majesty of the meekness of the Christ-principle; and its might is the ever-flowing tides of truth that sweep the universe, create and govern it; and its radiant stores of knowledge are the mysteries of exhaustless being." (*Miscellany*, p. 149.)
>
> "The origin, substance, and life of man are one, and that one is God,—Life, Truth, Love. The self-existent, perfect, and eternal, are God; and man is their reflection and glory." (*Miscellaneous Writings*, p. 187.)

God, good, and man in His image and likeness is the pure and simple Principle of all that Christian Science claims to reveal and accentuate; and it is wonderful that

our early Saxon ancestor should have received Christianity in just this light. In a *Hymn of Adoration*, Alfred exclaims:

"Most wonderful is the nature of Thy Goodness because it is all one, Thou and Thy Goodness; the Good did not come to Thee from without, but it is Thine own . . . for all Good Thou didst plan and work by Thine own thought."

His description of evil as "*a mist of error*" is also extremely interesting to Christian Scientists.

"For no heaviness of the body," he writes, in the thirty-fifth chapter of his translation, "nor no evil habit can altogether draw away righteousness from the mind, though the sluggishness of the body and evil habits often trouble the mind with forgetfulness, and lead it astray by the mist of error, so that it cannot shine as brightly as it would. Yet a grain of the seed of truth is ever dwelling in the soul while the soul and the body are together."

Perhaps the grandest sustained literary utterance of Alfred is a magnificent summary, in chapter xlii, of the *Nature of God**, a summary as clear and metaphysical as the one we have already quoted from Theophilus of Antioch. Its freedom from all sensualism, polytheism, or ritualism is equalled only by the definition of God in *Science and Health.* It opens with the bold assertion that:

"We ought with all our might to search after God that we may know what He is:" and then unrolls in sublime spiritual understanding.

"One thing therein thou must of need know—why God is called the Highest Eternity! Then said I, Why? Then answered she (Wisdom), Because we know very little of that which was before us except by memory and by asking . . . but to Him is all present, both what was before and

*Translated from Old English by Kate M. Warren. Passages largely made up of Alfred's additions to text of Boethius.

what now is, and what shall be after us; all that is present with Him. His wealth waxeth not, likewise it never waneth. Nor doth He ever remember aught for He hath never forgotten aught. He seeketh nothing because He hath lost nothing. Nor pursueth He any creature because no creature can flee Him. Nor doth He dread any creature because He hath none stronger than Himself, nor indeed any like. He is always giving and naught of His waneth. He is ever Almighty because He ever willeth good and never evil. Nothing is needful to Him. He is ever looking, He sleepeth never. He is ever kind alike. Alway He is eternal, for the time never was that He was not, nor ever shall be. Alway He is free nor is He forced to any work. Because of His Godlike power He is everywhere present, His greatness can no man measure; yet is that to be thought of as not of the body but of the Spirit, even as now wisdom is, and Righteousness, for He Himself is that."

Even Saint Augustine does not so forcibly present God as a practical, imminent reality in the affairs of men, a deity to be indeed known for "what He is" as does King Alfred. And now let us compare his definition of God with Mrs. Eddy's definitions of God or *Good*.

> "*Good*. God; Spirit; omnipotence; omniscience; omnipresence; omni-action."
>
> "The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death." "The 'divine ear' is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied." (*Science and Health*, pp. 587, 140, 7.)

Reflecting in a degree this divine grace, Alfred did his

utmost to meet the needs of his subjects and uplift his race. With soldier-like simplicity he observes, "Now would I say briefly that I have wished to live worthily while I lived and after my life to leave to men who should come after me my memory in good deeds." We have already mentioned that the British Navy and Oxford University are among those achievements for which posterity has called Alfred great. With regard to the latter there are some points of interest connected with heraldic emblems.

The arms of the University of Oxford (so dear and so familiar to all her students) are an open book with seven seals—presumably the Bible—and three crowns on a deep azure blue ground. The book bears the inscription "Dominus illuminatio Mea," the Lord is my light.

Strangely enough the origin of these arms is shrouded in obscurity. No definite trace of them is found before A.D. 1400. But the three crowns on the azure ground are the arms or emblem of Saint Edmund the Saxon King, and they appear to have been associated with Oxford by Richard II.* Now Alfred's emblem was a cross with four Martlets (Martins). Indeed, a cross, surrounded by as many birds as the field would permit, seems to have been the emblem of all the Anglo-Saxon Kings.

In making a crest or distinguishing sign for the cover of her books Mrs. Eddy chose a cross and a crown; and it will be remembered that the original design was a small cross in a large heraldic crown, exactly like the crown of Saxon Edmund, surrounded by rays of light. That this design should appear on a spiritual book, *Science and Health*, which is a light to illumine our understanding of the Bible, and a Key to open the seals of false sense, and that it should

*From notes on the Heraldry of the Oxford Colleges by Percival Landon. Archæologia Oxoniensis. 1892–95.

combine the emblems belonging to a line of kings who gave the word God—Good,—to the English tongue, is certainly somewhat remarkable.

These coincidences show that spiritual thoughts in all ages spring from one divine source, and gather together across the vast spaces of time, partakers in the one glorious hope. They naturally express themselves in those forms which symbolize uplifting, victorious, Christ-like qualities; and like the stones which the children of Israel set up by the passage of the Red Sea, they mark the pathways of saint, martyr, prophet, and king in their torch-bearing for the salvation of the world.

It is further interestingly coincident that, like our great Saxon forbear, the founder of the Christian Science movement had a regal way of governing, a *modus operandi* that would have been purely autocratic, had it not been so entirely thoughtful of the welfare of the movement, and so often laid aside in order that her followers might gain by their own experience. But her high standard of duty, and the breadth of her plans present a parallel to the character and purpose of this most wise and good King. Spiritually she inherited all the freedom and liberty of conscience which Puritanism had won for the world. She loved democratic ideals and citizenship with a deep and active constancy. Tyranny, ecclesiastical or civil, was utterly abhorrent to her in its every form; but for the House of David and its descendants, for the country which gave birth to the English Bible, and for the spiritual freedom of the English-speaking peoples from any ecclesiastical overlord, she had a spontaneous and natural affinity. In January, 1901, she wrote:

> "I am interested in a meeting to be held in the capital of my native State *in memoriam* of the late

> lamented Victoria, Queen of Great Britain and Empress of India. It betokens a love and a loss felt by the strong hearts of New England and the United States. When contemplating this sudden international bereavement, the near seems afar, the distant nigh, and the tried and true seem few. The departed Queen's royal and imperial honors lose their lustre in the tomb, but her personal virtues can never be lost. Those live on in the affections of nations." (*Miscellany*, p. 289.)

Such a tribute passing from one great continent to another, and conveying thoughts which echo down the ages, rolls away the curtain of time and the scroll of human life and measurement, until all that is spiritual and true remains the forever expression of the eternal Creator, without beginning and without end. A thousand years literally becomes as one day, and that day the everpresent reign of Christ, for Kings and Queens, and peoples alike. Across the gulf of centuries Mrs. Eddy and King Alfred clasp hands.

THE REFORMATION

"Holy Bible, book divine,
Precious treasure thou art mine;
Mine to tell me whence I came,
Mine to tell me what I am."

JOHN BURTON

"It is not the many who reform the world; but the few who rise superior to that Public Opinion which crucified our Lord many years ago."

CHARLES KINGSLEY,
MS. Lecture at Cambridge, 1866.

CHAPTER X

John de Wycliffe (1324–1384)

SLOWLY, with much disturbance and turmoil, fightings within and fear without, crude, raw, passionate human nature, rubbing off its edges against flint and bone, while at the same time solid, lasting affections were rooting themselves deeper and ever deeper into the soil, the unrecognized factors of the great nation to be were settling into their appointed boundaries, and were hearing the voices of Sinai marshalling them together under the discipline of the Law; were beginning once more to live a national life of their own. One tribe, however, was yet to land. Jacob had prophesied that "Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. 49 : 27). When the Normans fell upon England in 1066 seizing even the throne itself in one all-conquering onrush, Benjamin was coming home!

The British had succeeded after many generations in ousting the Roman legions, but they never ejected the Norman invaders. Little Benjamin had grown into this great, strong, aggressive, warlike race, building their great castles with generous rounded arches, building too with reverent piety their massive stone churches with consummate art in every curve and line. They were hot-blooded, autocratic men, carrying with them many of the characteristics of a spoilt child; but men of wealth, of destiny, and to some extent, of vision. The Nation began to consolidate. No more petty Kingdoms; no more quar-

JOHN DE WYCLIFFE

relling Chieftains. Gradually the Norman French worked its way into the Anglo-Saxon as fat kneads with flour. A softness, a richness, a cohesion accrued to the language. The great English tongue became articulate, became shaped and ready for the mighty work it had to do, for the part it was to take in world leadership and redemption.

For time was moving with a swifter tide, and the years were approaching when oral teaching was to give place to the written word of God, and the *Bible*, the great treasure of Christendom, was to be brought out of the grave of a dead language into the light and activity of a living tongue. Its cradle was to be England; its voice was to be the English language, and its guardians and protectors were to be Englishmen.

From this time forward English history is the history of the Bible. To the Sons of the Saxons was this sacred trust delivered; for this end were they given the rule of the oceans, the mighty ships, the seaports of the world, that the Gospel might be proclaimed from pole to pole. But this destiny has not been fulfilled without a mighty struggle. Jesus Christ said: "Heaven and Earth shall pass away, but my words shall not pass away" and they have not, but shine more gloriously today than ever before.

It was about 1380 that John de Wycliffe made the first complete translation of the Scriptures into the English tongue. From the preceding pages one could but be led to expect that John de Wycliffe was a remarkable character, living in remarkable times; but how momentous were the times and just how great was this majestic Englishman, this heroic translator, one is much surprised to learn. He was so great that the Church of Rome set itself to blot out every record of his life and writings with such vigour that it was not until 1720 that the world had a biography

of Wycliffe from the pen of the Rev. John Lewis, a minister of Margate; mark the time, 1384 to 1720! and it was actually not till 1828 that more of his writings were investigated and brought to light by Dr. Robert Vaughan. Hence, in inquiring into the thoughts and doings of this early reformer, we are entering a shrine of liberty and light, which has remained concealed for hundreds of years. This discovery does not lead us into a tomb of death, to the contemplation of material forms and silent dust, but to the reception of vivifying ideas, to an awakening to clarion calls of freedom, and to that spiritual understanding which could and which did become the channel for transmitting the word of Life to the ages and nations to come.

But first let us review briefly the history of England at that time, for Wycliffe lived under the reign of two Plantagenet Kings, Edward III and Richard II. They were years teeming with events of importance both at home and abroad. A great king was Edward III, chiefly because he had for his Queen-consort Philippa the Good, who of all English Queens stands out a shining example of mercy, charity, sweetness, strength and high enterprise. So long as she lived Edward never failed to succeed in the many wars and the many problems in which he was involved. He flung his whole resources into a war with France, in order to uphold the right of feminine succession, claiming the throne of France himself through his mother Isabella. In French law this ruling could not hold, for it recognised no right of women either to reign or pass on the succession, but to Edward it seemed a vital matter that women's rights should be respected. Thus the war began, and it lasted altogether, one hundred years! Naturally, as time went on, the original cause of the contention became greatly obscured, and the nobles fought chiefly

because they liked fighting. It was an age of chivalry and the youth of both countries loved nothing better than to excel in martial exercises and win their spurs on some field of glory.

It was at Crecy, 1346, that Edward, Prince of Wales, called the Black Prince, distinguished himself by his bravery, and at Poitiers, in 1356, that he defeated 60,000 French with only 12,000 men by his fine generalship and daring courage. The nation was so proud of him, that for a while it was willing to pay the taxes which a costly army involved. He adopted the three feathers and the motto "Ich dien," (I serve), and was adored by high and low alike throughout the Kingdom. Indirectly the peasantry were benefitting at first by the war, for the Knights and Barons were so much in need of money for their expensive armour and general magnificence abroad, that they were willing to let their manors and smaller houses for long terms, receiving rents called "feorm" in return. These leases were the beginning of the farm and the farmer, and the independent yeoman class which in the years to come was to have such tremendous influence in public life. They were also willing to allow their serfs to buy their freedom. With the flower of the aristocracy abroad, those who were left in England were free to develop interests of their own, and industry began to take possession of the public mind. Edward had brought over numbers of Flemish weavers who settled in the eastern counties and cloth-weaving soon became an important trade. Any serf who could escape to a town and dwell there for a year and a day was free, and many took advantage of this custom and began to earn a free livelihood. Besides this there was the fish and timber trade with Normandy, and the wool trade with Flanders, and the wine and salt trade with Gascony.

Gold coins were brought into use for money, and a new class of free, self-supporting traders came into being, men who began to think for themselves and be conscious of rights and necessities which they had never felt before. Parliament grew in strength and more than ever controlled national finance.

But in 1348 came the terrible plague, the Black Death, which swept over the continent into England. The small, crowded houses in the newly thronged towns and the hovels of the peasants in the country could offer no resistance to the scourge. In the end more than one-third of the population perished, and this without counting the numbers killed in the war, and when the country staggered to its feet again, conditions were changed. The labourers who were left asked higher wages, the landowners tried to bind them down to working on their own estates, even branding those who ran away with an F (fugitive) on their foreheads. But the serfs had tasted the sweets of trade and freedom and chafed under such harsh measures. And what of the Church all this time? What part had it been playing in the country's need? The Church had become entirely dominated by Rome. Wealthy Cardinals and Abbots had preyed upon the resources of this little island, fished her pools and streams, and garnered her cereals and fruits into their own treasury. Moreover, tribes of wandering friars infested the country, who, in the name of religion, pillaged and spoiled all that the higher ecclesiastics had left. These mendicant orders, founded originally by such saintly men as Francis of Assisi, had ceased to fulfil the purpose for which they were created, and, instead of being a means of ministry to the sick and needy, had become hotbeds of espionage and intrigue. An especial danger lay in their being answerable to Rome alone, and entirely

immune from the civil law of England. Their means of robbery and mischief therefore was incalculable.

The Church at this crisis in national affairs was giving the people no help. But they found a voice among themselves, the first labour-poet, a man called Langland who wrote a strange, wild poem, "The Vision of Piers Plowman." This revealed how, while Knights and courtiers and wealthy Abbots and Monks were holding tournaments and banquets, the people were sick and starving, and restless with discontent. Ten more years passed. Good Queen Philippa was dead. The King was growing old and falling under evil influences. The war in France was going ill, and the Black Prince, the nation's idol, was a dying man who could never live to reach the throne. John of Gaunt, the King's third son, usurped authority and caused a cruel poll tax to be levied which pressed heavily on the people already burdened beyond endurance. Edward III passed away, leaving little Richard, the son of the Black Prince, a child of eleven, heir to the throne.

The discontent among the people smouldered on, as live fire under the heavy beams of established custom; then in 1381 it flamed out in one menacing flare of rebellion. Yorkshire, Lancashire, Devon, Suffolk, Essex and Kent rose. The men of Essex, Kent and Hertfordshire, armed with clubs, and rusty swords, and bows, a hundred thousand strong, marched to London, and the mob within opened the gates to them. They ransacked the prisons (terrible places in those days), burnt the Savoy Palace, the New Inn at the Temple, and some of the Flemish houses. Then they camped around London for the night, orderly, controlled by their leaders, law-abiding Saxons, free-thinking Israelites, but desperate men, poor, hungry, overworked, super-taxed, foreign-exploited, neglected sons

of their country. And the nobles and councils were paralysed with fear, for it is always terrible when selfish indulgence and injustice is made to face the consequences of its own shortcomings. No one knew what to do. If ever an angel of God was needed to help England it was that night when civil strife was at the very centre of her capital. One heart, a young child's heart, innocent and fearless, responded to heavenly inspiration.

Early the next morning the rioters saw riding towards them down the Mile End Road the slight erect figure of Richard, the fifteen-year-old boy King.

"I am your King and lord, good people," rang out his clear treble. "What will ye?"

They told him what they wanted, gaunt, ragged, raw, ignorant, heart-yearning rabble that they were. They wanted freedom of body, the abolition of the oppressive tolls and market dues, and to be allowed to pay rent instead of labour. He promised them all they asked and set thirty clerks at work to write out Charters of freedom for each parish. With these papers in their hands the mob in the Mile End Road dispersed.

Meanwhile the Kentish men had broken into the Tower Palace and had murdered the Archbishop, who was also Chancellor, whom they hated because of the poll tax, while thirty thousand men still remained in London under the leadership of Wat Tyler. Richard met this crowd the next day at Smithfield, and when Wat Tyler laid his hand on the rein of the King's horse, the Mayor of London struck at him, and he was killed. This roused the rioters to fury. "Kill!" they yelled, "Kill! Kill! our captain is dead." Richard faced them dauntlessly. "I am your captain!" he cried, "Follow me!" and they followed him, yes they followed him with loyalty, hope, and emotion

right away to Islington. They remembered the Black Prince. They remembered Crecy and Poitiers and the glory of English arms. They were glad to follow this brave young son, who seemed to understand their wrongs and be ready to redress them.

And the heart of the boy must have thrilled and glowed within him, stirred to the very depth of feeling, as he rode at the head of this strange army, hearing the shuffle and tramp of the populace behind him, the tread of the common people whose feet have since tramped the fields and highways, the mountains and the deserts of the world!

With their free Charters the Kentish men were willing to return home, and the worst of the danger was over. But the aftermath was not without suffering, for Richard found he had still to reckon with the powerful nobles who were not at all willing to surrender their rights, and the pitiless force of economics heavily spoked the wheel of progress which boyish enthusiasm had so generously set in motion. Richard himself had much to answer for in his own human nature, and the spirit that sparkled with such initiative and courage in the lad became wayward and autocratic in the man. The child whom they loved, the serfs of England came to hate in his advancing years. Human goodness unaided had proved inadequate to meet the heavy strain placed upon it. The need was for divine teaching.

We stand today in the stillness of Westminster Abbey, close by the Coronation Stone, close by the tomb of the Black Prince. It is all so quiet and grey and silent. Outside, the London traffic roars over Westminster bridge and up Whitehall, and humanity pours in a steady stream, with the old questions in new forms still uppermost in thought, labour, capital, ways and means, and the need for the

brave, the heroic, and the true. Here in the dim Abbey the mind travels back to that first crude rising of the people in 1381, that first appealing cry for freedom, for relief, for knowledge. How soul-hungry they were! how longing for sincere equitable living! And there was bounty for them, spiritual riches, healing comfort, divine teaching, a light upon the path, all for them, God's free gift to his free children; but it lay locked and sealed in a strange language in the possession of foreigners. There was no Bible in those days but the Latin Vulgate. There was indeed a Saviour for the lost sheep of the House of Israel, but they had never heard him say "Come unto me all ye that labour and are heavy laden, and I will give you rest."

It was then, upon this scene of national growth and activity and national need, in the picturesque, vivid, human days that Chaucer immortalized in song and story, that John de Wycliffe appears. We may picture him against a background of flying banners, ships in full sail, soldiers in chain armour, caparisoned horses,—all the forms and characters of Froissart's *Chronicles*—women with high, white headdresses and men with long, mediæval hose and pointed shoes. We can see the endless processions of richly garmented prelates with arrogant looks and foreign faces, followed by sandalled monks and hooded friars. We can hear the voices of the times; the trumpets of war, the stern questioning voices in Parliament; the gay, careless voices of troubadours and minstrels in castle halls, and voices raucous, vehement, tragic, welling up from the great heart of the people themselves.

Wycliffe was born in 1324 in Yorkshire. The exact locality is a matter of conjecture, the villages of Wycliffe and Hipswell both laying claim to his nativity. There is

no doubt that he came of an ancient and good family, and that he took his name from landed property, but more than this we do not know, for there is no mention of a single relative in his writings. We hear of neither father or mother, wife or sister. He comes *de profundis* from native English soil. The rest is silence.

At the age of sixteen he is a commoner at Oxford University, in which college he is again somewhat of a mystery. Both Merton and Queen's Colleges claim him. It is more certain that he became Master of Balliol, and it is most certain that he was skilled in philosophical debates of an abstruse and technically logical character, and was equally skilled in civil law and Jurisprudence. In 1372 he took his Doctor of Divinity degree.

From the very beginning Wycliffe stands out as a champion of English rights, and religious liberty. The Pope at Rome was trying to exact tribute money from Edward III who placed the matter before Parliament. The demand was indignantly refuted and Wycliffe was chosen to make answer to the claims of Rome. In his reply he describes himself as "the King's peculiar clerk," from which we gather he had received the distinction of being made what today would be termed "Domestic Chaplain" to the Royal family.

In 1374 he was sent as a special delegate to Bruges to protest against Papal nominees holding all the rich benefices in England. Only vague promises were obtained, and two years were spent with very little result. Parliament grew more and more impatient, and strongly urged that "no papal collector or proctor should remain in England upon pain of life and limb, and that no Englishman, on the like pain, should become such a collector or proctor or remain at the Court of Rome." In all this controversy

Wycliffe's defence of Christian liberty was magnificent, and when the possibility of the Pope's laying England under an interdict for withholding national treasure was discussed, he declared, "Supposing that the disciple of Anti-Christ should break forth into such madness, it is one comfort that censures of this sort are not binding in the eyes of God." He asserted boldly that the mere act of the Pope or his cardinals had of itself no power either to enable or to disable any man; and that excommunication was of no effect unless, by his own sin, a man was self-excommunicated. He took Augustine of Hippo's view as to the negative character of evil. "Sin," he said "is nothing, and men when they sin, become nothing." So impersonal a view did he hold of evil that even when he was preaching and protesting with the utmost vigour against the wickedness and hypocrisies of the Friars it was always with the intent to "destroy their errors" and to "save their persons."

Wycliffe had a deep conviction that "the earth is the Lord's and the fulness thereof," and that therefore God was the only Overlord of Creation. This principle took effect in an extraordinarily powerful instinct that God has given these islands to the English peoples, and that the land belonged by God's Charter to all the nation, King, nobles, and common people alike; and so the educated held it in trust for the ignorant; and the rich for the poor; but that no one had any right to oppress or rob the other, since all were Stewards of God's gift. It was a spiritual and theocratic view that would hardly be clearly understood today, except perhaps by exponents of "Single tax" in the States, and students of Mr. Pascoe Gouvard's penetrative enquiries into the Abrahamic Covenant of Genesis. One may imagine how little it was understood in 1370!

Wycliffe was accused of encouraging the Peasant's Revolt, and of siding with the people against the landowners; but this was not a true conclusion. He had a spiritual vision far beyond baron or bottle-washer. He was seeing God as All-in-all, the only Creator; and Mankind as His image and likeness. He was anxious to apply this principle to improve the state of human living and human society, to bring about reforms, but reforms on a reasonable and Christian basis.

"The life that pleaseth more to God is better prayer to God, as life of a true ploughman, or else of a true herdman is better prayer to God than prayer of any order that God loveth less, blab they never so much with lips," he declared, and he was equally insistent on the duties of all in authority.

"Paul teacheth Lords thus:" he writes; "Ye Lords give to servants that thing that is rightful and equal and even, knowing that ye also have a Lord in heaven. Also Paul saith in the Epistle of Ephesians: 'And ye Lords do to servants the same thing that is good, righteous, and equal of heart, and with goodwill forgiving men: knowing that both your lord and master is in heaven and God is no respector of persons,' that is, God spared not for riches, nor lordship nor worldly friendship, to punish sins and spared not for poverty, to reward good living of poor servants.

"So this is the office of Kings and lords, to venge thus sins, and to praise and reward good deeds; if lords love this office, and maintain sinful men and wrong doers, and help not poor men in their right they may fear that their Kingdom shall be translated to another folk, as the wise man saith, 'a Kingdom is translated from a people into another, for unrighteousness, and injuries, or wrongs, and con-

tentions or debates, and for diverse wiles or deceits;' for men fear that unrighteousness against God reigneth in our land; for men fear more to displease an earthly deadly wretch for losing of worldly friendship, than to displease God almighty, and to lose His most blessed friendship; and love more to perform a wrong commandment of proud Lucifer's children than to perform the most rightful commandment of God."

It is hardly to be expected that a self-seeking and intolerant Church would long brook such an uncovering of its shams and simonies. As Mr. Montague Burrows pointed out in his Lecture on Wycliffe in 1881: "Consider what a portent this Oxford Doctor must have appeared in the fourteenth century, attacking from his chair every portion of the existing Church system, from the Pope at the head, to the friar at the foot, not with the vulgar weapons of reckless fanaticism sharpened upon popular prejudice; still less with the weapons of professed unorthodox sentiment; but with the well-tempered steel of philosophical reasoning, based on an appeal to the Scriptures and the Primitive Church, and invested with the defensive panoply of a strictly moral, industrious, self-sacrificing, courageous life."

In February, 1377, Wycliffe was summoned to answer at St. Paul's Cathedral to Courtenay, Bishop of London, for his democratic and free opinions. We have an account of the trial in Fuller. The Lady Chapel was so filled with the London populace that Wycliffe, supported by John, Duke of Lancaster, and the Earl Percy, had some difficulty in making their way through the throng. He is described as "a tall thin figure, covered with a long light gown of black colour, with a girdle about his body; the head adorned with a full flowing beard, exhibiting features keen and

sharply cut; the eye clear and penetrating; the lips firmly closed in token of resolution,—the whole man wearing an aspect of lofty earnestness, and replete with dignity and Character."

The Bishop of London was evidently somewhat taken by surprise that Wycliffe should have such powerful supporters, for he at once began to address the Earl, and the following exciting duologue transpired between them.

"*The Bishop.* Lord Percy, if I had known what maisteries you would have kept in the Church, I would have stopped you out from coming hither.

Duke of Lancaster. He shall keep such maisteries here, though you say nay.

Lord Percy. Wycliffe, sit down; for you have many things to answer to, and you need to repose yourself on a soft seat.

The Bishop. It is unreasonable that one cited before his ordinary should sit down during his answer. He must and shall stand.

Duke of Lancaster. The Lord Percy's motion for Wycliffe is but reasonable. And as for you my Lord Bishop, you are grown so proud and arrogant, I will bring down the pride, not of you alone, but of all the prelacy in England.

The Bishop. Do your worst Sir!

Duke of Lancaster. Thou bearest thyself so brag upon thy parents, which shall not be able to help thee; (Courtenay was the son of the Earl of Devonshire) they shall have enough to do to help themselves!

The Bishop. My confidence is not in my parents nor in any man else, but only in God in whom I trust, by whose assistance I will be bold to speak the truth.

Duke of Lancaster (*in an undertone*). Rather than I will take these words at his hands, I would pluck the bishop by the hair out of the Church!"

This "aside" caused such a hubbub and a commotion that the assembly broke up in disorder without any deliberations whatever, and for that occasion Wycliffe was safe. He was able to continue his denunciations against the iniquities of monks and friars, in such language as the following citation will show:

"Ah! Lord, since Christ, and John, and all the prophets, were compelled by charity to come out of the desert to preach to the people, and to leave their solitary prayers, how dare these pretending heretics say it is better to be still and to pray over their own feigned ordinances than to preach the Gospel of Christ. Lord! What cursed spirit of falsehood moveth priests to close themselves within stone walls for all their life, since Christ commanded all his apostles and priests to go into all the world and to preach the Gospel."

These were strong words for one solitary thinker to bravely fling into the very centre of mediæval Rome, and a Rome, moreover, greedily tightening her grip on the treasury of England. That year Edward III died, and taking advantage of little Richard's slender years, the Pope sent letters to the new King, the Archbishop of Canterbury and to the University of Oxford, asking steps to be taken to bring Wycliffe to task for his doctrines; as a result of this he was questioned before a Synod held at Lambeth in 1378.

But by this time Wycliffe is thoroughly well known to the citizens of London, already fermenting with bitter distrust of nobles and prelates; and at this second trial, it is they, the London traders and workers, who burst into Lambeth Palace and rescue him from the clutches of ecclesiastical law.

To seal the deliverance Sir Lewis de Clifford arrives

post haste with a message from the Queen Mother which forbade the Bishop to pass any sentence against him, and once more he is safe. Wycliffe courteously delivers to the Synod a paper explaining his views, couched in most scholarly and thoughtful language, but no literary phraseology could conceal the power and the freedom stated in such an opinion as this: "all mankind since Christ's coming have not power simply or absolutely to ordain that Peter and all his successors should rule over the world politically forever!"

It would seem that either Wycliffe or the Pope were to hold sway in England. Both could not. Fortunately, at this time a quarrel arose in Rome itself. The stern ascetic rule of Urban VI disgusted his Cardinals, who proceeded to elect Clement VII Pope. He established a court at Avignon, so that the strife between the two rivals diverted attention for the time being from Wycliffe, who was able to continue teaching and to grow in the strength of spiritual conviction.

Mosheim tells us in his history of the Thirteenth Century that "Wycliffe's great distinction among the distinguished men of his day consisted in his manner of inculcating religious truth on the sole authority of Scripture, and in the strict exercise of the right of private judgment, long before those terms had become as a watchword among us. It was this peculiarity which secured him the honourable appellation of the 'Gospel Doctor.' The word of God in Wycliffe's hands was indeed 'quick and powerful and sharper than any two-edged sword,' and was calculated to revolutionize existing systems, smothered with the accumulating dust and debris of man-made doctrines.

"I believe that Jesus Christ who gave in his own person

this Gospel is very God and very man, and that for this reason it passes all other laws," he writes with calm, grave strength. "I suppose over this that the Pope is most obliged to the keeping of the Gospel among all men who here live, for the Pope is the highest vicar that Christ has here on Earth, but the greatness of Christ's vicars is not measured by worldly greatness, but by this, that this same vicar follows Christ most in virtuous living, for thus teaches the Gospel. That this is the judgment of Christ and his Apostles I take as a part of faith, since Christ, during the time that he walked here was the most poor of all men both in spirit and in possession, for Christ says that he had nowhere for to rest his head. And besides this I take as a part of faith that no man should follow the Pope, no, nor any saint that is now in heaven, but inasmuch as he followed Christ."

This precept has a most familiar ring to Christian Scientists, for all are acquainted with Mrs. Eddy's admonition in the message for 1901.

> "Be steadfast, abide and abound in faith, understanding, and good works; study the Bible and the textbook of our denomination; obey strictly the laws that be, and follow your Leader only so far as she follows Christ." (*Message* 1901, p. 34.)
>
> "It does not follow that power must mature into oppression; indeed, right is the only real potency; and the only true ambition is to serve God and to help the race. . . . Competition in commerce, deceit in councils, dishonor in nations, dishonesty in trusts, begin with 'who shall be greatest?' I again repeat, Follow your Leader, only so far as she follows Christ." (*Message* 1902, pp. 3, 4.)

Today Oxford is a city of wealth and exotic cultivation. Cool, smooth lawns of exquisite old turf stretch lazily up to the very foundation stones of colleges and chapels, and the old city walls, and these gardens in the spring are a bower of flowering shrubs, while June finds the long perennial borders, so characteristic of England, ablaze like the Union Jack, while rock plants trail over every stone, lifting gemlike faces to sun and shower. In odd spaces pink and white chestnut trees spread with royal luxuriance, stretching out a majestic arm across some formidable grey buttress or mullioned window. In the residential district on the north side, these trees group themselves into irregular avenues of bloom and stretch away into vanishing perspective. The air is full of the ringing of bells, the chiming of curious, venerable old clocks, and the cawing of rooks.

Today the streets of Oxford are thronged with energetic modern youth. Every variety of English accent may be heard, from the Scotch and Welsh to the New Zealand and the American, but there are innumerable signs of the rigid, stately simplicity of an austere and sacred past. There are echoes in the air of a far-off bygone century when the English language was yet in course of formation, and an Oxford Doctor was actually creating English prose.

As we walk up the broad steps and pass through the columns of the Clarendon Buildings we stand in a quiet, spacious quadrangle. In the extreme corner is the old stone doorway and old, dusty, wooden steps that wind up to the Bodleian Library, and to the right, the other side of railings, are the still more ancient Sheldonian Theatre and Divinity Schools.

It is an old world spot that even the noisy, active throng of passersby never seems to awaken from its philosophic

peace. Across the broad street we can perceive the grey mass of stone which is Balliol College, and Trinity College towers up behind her gates and groves of apple trees. Something about her small, quaint lodge suggests the Oxford of long ago. Here in these very Divinity Schools Wycliffe lectured. These Schools were then built, also Balliol, and on the right, old Hart Hall, where Hertford College now stands. The North Gate and the City Wall cut across the landscape. It was all so much smaller, so much more solemn and primitive. The river then was filled with barges bringing in food and necessary supplies to the city. Along the banks of the Cherwell where now many a punt anchors its square, blunt nose, and its occupants enjoy a siesta on comfortable cushions, hooded monks sat and fished, and friars netted wild fowl. Imagine we are back in 1370. Students are forbidden to shoot with bow and arrows down High Street, and they may not play at marbles, either, on these steps. See that poor scholar going past with a precious roll of parchments under his arm, and see how that grey friar follows in his wake! Now he is pulling at the scholar's ragged gown. The boy shakes him off angrily, but he cannot rid himself of him. They fall into close argument together. It is no uncommon thing for the friars to persuade students to abandon their careers and take the vows of their order. It is such scenes as these that caused Wycliffe to institute his own order of poor preachers who would give the people the word of God, without money and without recourse to guile and fraud.

"Other means such as Friars, Prelates, the Pope, may all prove defective, and to provide against this, Christ and his Apostles evangelized the greater portion of the world by making known the Scriptures to the people in

their own language. To this end indeed did the Holy Spirit endow them with the gift of language. Why then should not the living disciples of Christ do in this respect as they did in former times?" This was the question uppermost in the mind of this keen, cultured, patriotic Christian Scholar, who remained rooted in the Scriptures, like a mighty, solitary oak-tree, the branches of his many-sided learning standing out against a background of lightning and tempest, the wrath of prelates and the misgivings of nobles and earls.

But we are still standing for the moment in the shade of the Divinity Schools; we may enter them as into a haven where academic lore pursues her sheltered inquiries, and the soul in company with reason sits apart from the turmoil of human passions and weighs thoughts in an even balance, able to discuss with undisturbed serenity what is true and what is untrue.

What is Wycliffe teaching? Can we break open the seal of the past? Are there any old parchments left which may be deciphered and which will give us some insight into the mind of the man who yearned to give the common citizens of England the Scriptures in the common tongue? How did he talk? This occasion carries us back to the *Museum* at Alexandria, and from the *Museum* to Origen and the School of the Catechumens. The term *science* comes once more into use. Indeed it is impossible to keep the word out where knowledge and philosophical training are discussed. As well try to exclude the word "ology" where different departments of learning are indicated. Hush! enter softly. Take a seat upon yonder oaken bench. See how Alfred's birds, finches this time, not martins, are flying in and out of the open windows. Listen! We may hear Wycliffe discourse upon Immortality.

"Sober men entertain no doubt that the soul of man is immortal and since it is in the soul that we find the identity of the man it follows that the man must be immortal." In three and a half lines we are thus transported onto a highly metaphysical and spiritual plane. There is no leading up to this point by slow degrees. The postulate is established at once that "it is in the soul that we find the identity of the man." Here it is of interest to turn to page 477 of *Science and Health*, where, in answer to the question "What are body and soul?" Mrs. Eddy writes:

> "Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love."

Wycliffe continues, "our conclusion therefore is that man is possessed of an understanding which he taketh away from the body as a part of his self and which abides forever. Since then man has a longing to exist together with God, as the noblest and most natural limit of his desires no reason can be assigned, apart from his own demerit, which should hinder the accomplishment of such a purpose, especially when we remember that the destruction of the body does not annihilate that soul, but rather gladdens it."

In speaking of the climax of mortal suffering Mrs. Eddy says:

> "It is only mortal man and not the real man, who dies. The image of Spirit cannot be effaced, since it is the idea of Truth and changes not, but becomes more beautifully apparent at error's demise." (*Science and Health*, p. 543.)

Does it not make our pulses leap with a strange new thrill to discover that in Wycliffe we have a second Origen?

After a thousand years the living seed of Christian philosophy blossoms again with the same delicacy, the same swift keenness of intellect, the same spiritual loftiness of vision, and both these great teachers accord with Mrs. Eddy's interpretation of Scripture because all three studied Holy Writ to the exclusion of every other system of thought.

"It is plain" writes Wycliffe, "that all error in the knowledge of the Holy Scriptures by which weak men do so falsify and debase them, proceeds from ignorance of grammar and logic, and unless God shall assist us in respect to the understanding of these rudiments of faith, the faith of the Scriptures will be too little estimated. The opinion that if there be any truth it is in the Scripture, which is often inculcated by Augustine, is manifestly just. Nothing indeed is to be named as subtle in grammar, in logic, or in any other Science, but the same may be found in more excellence in Scripture."

To the Bible therefore Wycliffe goes for the true philosophy and Science of life; and some of his conclusions he has written down in a work called the *Trialogus*, because it is in the form of a conversation between three people, Truth, Error, and Wisdom or understanding who acts as umpire or judge between these two. It is essentially an intellectual and philosophical type of work, impersonal, universal, and dramatic in a sober academic way. We are indebted to Dr. Robert Vaughan for a translation of nearly the whole of it from the old Fourteenth Century Latin; but of one portion of it, a part called *De ideis*, he has only given a general indication of its character, and not a close translation. Possibly he felt it was exceedingly involved and was of too abstruse and metaphysical a nature to be of interest to modern free-churchmen who would be more interested in discovering Wycliffe's views

on points of doctrine such as Baptism, Confirmation, etc. It so happens however that this little untranslated portion is of great interest to Christian Scientists. The arguments may seem a little difficult to understand, and ordinary readers might be content to think that it only contained some statements about thoughts and ideas, which would be in accord with any mental exercise of a metaphysical order. To a Christian Scientist it is obvious that these sentences when translated as literally as possible out of the queer, extraordinary, mediæval Latin, are very much in line with Mrs. Eddy's Scientific Statement of Being.

> "There is no life, truth, intelligence, nor substance, in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. (*Science and Health*, p. 468.)

We need not quote in full, since it can easily be verified, but the dominant thought is to be remembered, "All is infinite Mind and its infinite manifestation," while we read the following from Wycliffe's *Trialogus*, here translated for the first time into English.

De Ideis, (chapter viii)

Wisdom (*speaking*):

"I confine myself to the faith of the Scriptures and the bounds of reason; moreover I deny that there are infinite persons in God internally, which neither reason nor authority prove. Personality is the divine essence, and no other truth has foundation in God; but God is able to understand Himself. God rests in His own intelligence. In these statements of yours there are three things, priority of origin, and some one of them is the divine essence. And if you have imagined as often as you liked, that God is

able to understand Himself, it will amount to this, that God is able to understand man, or any other thing externally. This is not logically a person, but a divine experience. And much more the idea is not a divine person, but an absolute necessary truth, which is the intelligibility of the thing externally. How, I pray you, could God understand what is to be signified, unless the thing itself were intelligible? So is the first absolute and necessary. So is the second. Nor could God produce anything unless He understood it, since He could not produce anything carelessly or frivolously, as Augustine often proved. And such intelligibility is equal to the understanding or intellection of God, which is the same thing. Nor could God produce anything external unless the act of His intellect preceded it externally; for example, that He could produce a thing externally in some other way and not understand it, and consequently not produce it wisely, which is in the highest degree impossible. And this is the reason why all ideas which are exemplary forms with some propriety are in the word, which is the form and wisdom of God the Father. And as Augustine truly asserts it is not possible that anyone can become wise without ideas. How I pray you could a man be wise by knowing any created thing unless he knew beforehand of its productibility? That is, the reason according to which it is producible by God, and consequently the reason according to which it is intelligible by God.

"Now this a man knows in a hidden way, though in word he denies it, as because no man understands, unless he understands an entity in common, so he does not understand any creature unless he understands its intelligibility and its passive intellection; and this is in the intellect and in the divine word an absolute truth.

"And so it is that the blessed see in the Word truths of this sort; yea verily in the whole blessed Trinity are truths of this sort, yet according to some special character in the word. Although all ideas are distinguished one from another logically and by God, yet are they all essentially God Himself. Whence Aristotle metaphysically arguing against the ideas of Plato equivocated in logic, foolishly conceiving that an idea is an absolute essence distinct from the divine essence, but what wise man understands it so? As Aristotle well conceives every such idea would be superfluous. But it behooves every faithful man to assume the intelligibility of the creatures not as a thing logically existing *per se*, because it would in that case logically be God Himself and there would not be a distinction of ideas, but they would be gods innumerable.

"Those who speak logically as masters in philosophy conceive well enough the formal distinction of ideas in this sort. One, says Augustine is the reason according to which God produces and understands man himself, and another that according to which he understands an ass, because God understands such intelligibles as they truly are, but these products truly are of different sorts, and consequently are understood in different ways. . . . It is impossible that God should make anything unless He understands it, and if He understands it, it has an objective reason in accordance with which it determines the Divine will."

In this whole passage Wycliffe is reasoning with deep spiritual insight, building up out of a very sparse vocabulary terms in which he can express these profound thoughts. By "passive intellection" he conveys a sense of *a state of being* whose very constitution is the objective of mind and not of matter. Indeed his insistence that the nature of

God is Intelligence and supreme Understanding, and that creation consists of ideas which manifest this supreme Intelligence, always remaining one with their source not divided into many minds or many Gods, and yet individual and distinct,—this is a scientific conception, which is only fully developed and perfected in Christian Science. As Mrs. Eddy declares:

> "The time has come for a finite conception of the infinite and of a material body as the seat of Mind, to give place to a diviner sense of intelligence and its manifestations,—to the better understanding that Science gives of the Supreme Being, or divine Principle, and idea." (*Science and Health*, p. 285.)

This is only one of many passages that might be quoted to show with what unity of thought Wycliffe, in 1375, and Mrs. Eddy, in 1875, both gained from a prayerful study of the Scriptures the same understanding of Life, of God and His manifestation. This is the more remarkable when we remember that the Roman Church at that period cherished the most material and corporeal sense of deity, of good angels and bad angels, the Devil himself, being regarded very much of a finite person and invested with a body of flesh, as he has been portrayed in art and literature.

Wycliffe thus stands revealed as a phenomenal example of a man responsive to the inspiration of Truth in an age of dense ignorance and dullness of spiritual perception. Six hundred years separated him from Bede. He had no teacher, no visible help, but was literally taught of God. It is especially noteworthy that his conviction that the Creator of the universe is an intelligent Principle, and that creation is mental, an expression of active intelligence, did not deteriorate into faith in a material element, or

energy, or will power, but retained always one God as the supreme individuality whose attributes are always moral, love, justice, wisdom, truth. In other words Wycliffe's metaphysics were always Christian metaphysics. The Christ-link between the human and divine, that love which reached out to save and redeem humanity, which is lacking in the Greek philosophers, is never absent from Wycliffe's exhortations. Listen to this ardent and truly scriptural insistence on the need of love.

"The virtue especially necessary to the Christian pilgrim is Charity. Without Charity no man can enter heaven. It is the wedding garment, the want of which must bring condemnation at the last judgment. True Charity consists in loving God with all the heart, the soul, and the mind; but this command is but poorly observed by our fallen and unhappy race. The second command is like the first: that we love all the works of God and especially that we love our neighbours as ourselves. The things to which we attend most we love most."

"Let us see whether the man calling himself a Christian pilgrim is more anxious about his own private advantage than about obedience to the law of God. When so judged it is plain that the greater portion of mankind are wanting in Charity, and if a man be so rooted in this habit of perverseness who can doubt whether that man should be held a heretic or not? Who can doubt to say that not only the laity but still more the prelates show much greater concern to guard their private interests than to uphold the law of Christ? How false is the word of such men when they pretend that they love God with all their hearts! In truth all or the greater part of our religious orders will fall under condemnation on the day of the Son of Man. Christ claimed to have His law observed willingly, freely,

that in such obedience man might find happiness. Hence he appointed no civil punishment to fall on transgressors of His commandments but left the persons neglecting them to a suffering more severe than would come after the Day of Judgment."

The man's honesty is unflinching! How his very glance must have pierced deceit and self-seeking through and through! There is an incident told of the occasion when he fell ill at Oxford. Believing that the exposer of their wiles was on his deathbed, four monks hastened to his bedside, and hovering round him like birds of prey, veritable vultures in the desert of spiritual religion, they called upon Wycliffe to recant all his judgments against the Church. For a while Wycliffe lay back still and silent. They waited exultant, expecting the recantation. Then, to their utter confusion, as soon as he had commanded strength, he sat up upon his couch, and fixing his piercing eye full upon them, he said with decimating energy:

"I shall not die, but live! and declare again the evil deeds of the friars!"

Indeed, he is so incensed at the state of hypocrisy, vice, and cruelty into which the Church had fallen, that he writes with an almost grim satire,—"We Christians need not visit pagans to convert them by enduring martyrdom in their behalf, but have only to declare with constancy the law of Christ even before Cæsarean prelates, and straightway the flower of martyrdom will be at hand."

In the *Trialogus* Wycliffe chooses Aristotle's philosophy as a medium of talking about the virtues, but takes care to explain that he departs from Aristotle in affirming that all virtues come as the gift of God and are revealed by Him, and also insists that "the logic of Scripture itself is the most correct, the most subtle, and to be most followed."

The quiet cultured arguments and moral perceptions of the *Trialogus* are very restful to read in the midst of stormy denunciations of heresy and communism. They give us some glimpse of Wycliffe's habitual thought and standard of life. They disclose his nobility of nature, his perfect poise, and are a faithful witness to the falsity of the imprecations showered upon his work which the Church of the times would have consigned to oblivion. Even today scarcely any of his Latin works stored in the Imperial Library of Vienna have yet seen the light. His English works are but mere tracts compared with these Latin writings which ought to be translated and edited. The University Press of Oxford did not see its way to accept Dr. Buddenseig's offer to perform this service in 1881, and so these writings still remain unknown. The *Trialogus* was not committed to print until 1525, an interval of one hundred and forty-one years after his death and eighty years after printing had been invented. This was the first work of his to be printed at all and then it appeared in Germany!

In his argument in the *Trialogus* concerning the cardinal virtues, Wycliffe declares them to be four,—Justice, Fortitude, Prudence, and Temperance. The intellectual virtues of which man is capable are five; Wisdom, Intellect, Science, Art, and Prudence. In this class of virtues wisdom holds the highest rank. Intellect is defined as that faculty by which we gain our knowledge of the fundamental principles of science, such as that the same thing cannot be, and not be, at the same time, and that the whole must be greater than its parts. By Science we arrive at the results of scientific investigation. Art consists not so much in manual skill as in a theoretic knowledge of the principles on which all such work should be modelled;

lastly the office of Prudence is direct and practical and is most closely connected with the moral virtues, each one of which may be said to have its special kind of prudence belonging to it. As an illustration of this, he observes the case of a generous man who continues to give beyond his means and quotes it as an illustration of profusion unregulated by prudence.

We may pause here to note that Mrs. Eddy supplies in her own individuality a correspondingly clear illustration of virtues governed by prudence, and in her writings frequently emphasizes the need of sane common sense in the interpretation of the Scriptures, in the voicing of the word, and in the conduct of life.

In the twenty-fourth chapter of Book 3 of the *Trialogus* we find this rather remarkable passage. Truth personified says:

"As the well-being of the body is dependent on the influence of the mind; man through the innocence of his spiritual nature was immortal. Hence of necessity when the soul drew back from God through sin, and man became wanting in the full influence of God, so far as the soul was concerned, his body from that cause became subject to suffering, and being in the lowest grade of the existences endowed with immortality, men sank necessarily below that grade and became subject to death and corporeal suffering."

The same causal relation is affirmed by Mrs. Eddy when she says:

> "Error, not Truth, produces all the suffering on earth." (*Science and Health*, p. 386.)

Again and again she explains that body is wholly dependent upon mind, that ignorance of God and a belief in other

powers and other laws produces all disease, and that man as God created him in the beginning is free, immortal, and good, and it is manifest from the above quotation that the Bible appealed to Wycliffe in the same way and conveyed the same message. He had no sympathy with any material theory of life, "The truth is" he observes in another part of the *Trialogus*, "Men call their own darkness the light of nature and hence weakly suppose that the light of reason and of Scripture are at variance with each other."

It is the clear, spiritual sense of all things, which lifts him above other men of saintly character and self-sacrificing lives, and which ranks him among the later apostles. There is a certain order of mind in all ages and places which persistently busies itself over minute forms of ritual or official prerogative, and in consequence narrows the vision of truth into static forms, but truly great men are not concerned with such matters. They care for the principle involved, as the poet Whittier has sung—

> "What matter I or they,
> Mine or another's day
> So the right word be said
> And life the sweeter made."

It was in this spirit that Wycliffe approached church ceremonial. He did not wish to sweep away any custom that was of use or comfort to worshippers, but he did wish to uplift the thoughts of men to see God and His Manifestations. While the world was drawing a more definite, unyielding distinction between priests and laity, Wycliffe could consider the subject in this strain:

"In the equivocation about the consecrating, it must it seems be granted that the laity can officiate and even consecrate, as the blessed Cecilia consecrated a house

for her church. Nay, I believe you cannot show that when the Christians brake bread from house to house, as we read in Acts, the bread broken was not the body of Christ, and that the Apostles or elders were the only persons who so did. But leaving this uncertain, it appears to me that this office becomes consecrated to priests, since Christ specially enjoins upon them to do so when he said, "As often as ye eat this bread," etc.; so then wherever Christ operateth with a man, then and then only doth he consummate the sacrament; and this should ever be admitted and remembered by our priests."

He speaks with the same broad tolerance of baptism, confirmation, and penance, requiring the full spiritual meaning of these rites to be experienced while the outward form fades into insignificance.

"The Church requires for *Baptism* pure water, no other liquid; nor is it of moment whether the baptized be immersed once or thrice, or whether the water be poured on the head; but the ceremony must be performed according to the usage of the place, and is as legitimate in one way as another, for it is certain that bodily baptism or washing is of little avail unless there goes with it the washing of the mind by the Holy Spirit from original or actual sin. . . . Many attend so much to the observance of such signs which are not according to the law of God, but have been improvidently ordained from human fancy that they would sooner transgress the decalogue than neglect such observances.

"The third abuse is the burthening of the Church with such signs which Christ hath declared should be free from them, so that the yoke is even greater than was endured by the Church under the old dispensation. Of these two abuses our religions generally are guilty. It is plain that signs and especially those instituted by Christ may be

lawfully used with moderation, these three abuses being guarded against. Since then Christ himself instituted the sign of baptism, why should we not in a prudent manner observe it, especially as we are still only pilgrims, and have not yet attained to clear knowledge; and seeing that it is necessary that we should be led in this way by some signs of this nature!"

"*Confirmation.* This sacrament does not appear to me necessary to the believer's salvation, nor do I believe that those who pretend to confirm youths do rightly confirm them, nor that this sacrament should be restricted exclusively to the Cæsarean bishops. Further I think it would be more devout, and more in accordance with Scripture language to say that our bishops do *not* confer the Holy Ghost or confirm the previous bestowment of the Holy Ghost; for such expressions however glossed by our doctors are still liable if one admitted (them) to misconstruction, while at the same time they want authority to sanction them. . . .

"But one thing appears to hold in the greater part, that for any bishop whatever, baptizing in such a way, to bestow the Holy Spirit according to God's covenant implies a blasphemy. But leave to others the more subtle discussion of this topic.

"*Penance.* This consists in the condition of the mind, and these other things which are called the parts of penitence are its accidents, which go together to form its completeness. Contrition belongs to the mind alone, and is not an object of sense, inasmuch as the contrite confess to the Lord. And this department of penitence, though little esteemed, is yet of the greatest virtue, so that withdraw it, and the rest avail nothing. Confession is made up of this feeling and of oral utterance made to God alone. . . .

"Concerning all vows, promises, and other private observances, let the believer look up to the almighty power of Jesus Christ; let him bend all the strength of his soul to living henceforth in more perfectness, so as to be serviceable to the Church; let him repent of his past evil life, strengthen within him the purpose of so sinning no more, and this in my opinion sufficeth to destroy his guilt and to save him, whatever our superiors may say to the contrary. But in all this let the believer beware of any insincerity toward God."

The whole of this passage finds deep and abiding approval in Christian Science. It is the very core and centre of its teaching regarding all outward religious observance, as these lines from the first chapter of *Science and Health* (p. 4.) will show:

> "Long prayers, superstition, and creeds clip the strong pinions of love, and clothe religion in human forms. Whatever materializes worship hinders man's spiritual growth and keeps him from demonstrating his power over error.
>
> "Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity,—namely, reformation."

So much in earnest is Wycliffe on this point that he utilizes the full flood of his rhetorical force in exposing the fallacy of any man-made system for the forgiveness of Sin; note his words.

"Wordly prelates blaspheme against God the father of heaven, for they take upon them power that is specially and only reserved to God; that is the absolving of sins and full remission of them, for they take on them principle,

the absolving of sins, and make the people to believe, when they have only absolution as vicars or messengers to witness to the people that God absolveth for contrition, or else neither angel nor man nor God Himself absolveth but if the sinner be contrite,—that is fully have sorrow for his sins, and have will rather to suffer loss of cattle and worldly friendship, and honour, and bodily death, than to do wittingly against God's commandments and will. And they charge more their own absolving than absolution of God, for if a man come to their shrift and sacrament, they absolve him and make truth, though the man lie upon himself and be never so truly absolved of God for his entire sorrow of sin, and charity that he hath now to God, they say that he is damnable, but if he be absolved of them."

If Wycliffe took so spiritual and sincere a view of Christian worship, binding faith, reason and logic, in one band of intelligent energy, seeking God with the naked eye of truth and through the Spiritual reading of the Scriptures alone, it is only to be assumed that he did not share in the Romish attitude towards the Sacrament, but became the first English protestant in this respect. There is a long passage in the treatise called Wycliffe's Wyckett which he made in the reign of Richard II and which is a moderate yet magnificent refutation of the doctrine of Transubstantiation. We repeat its most important part.

"Thus ye may see that Christ spake not of the material cup, neither of himself, nor of his apostles, neither of material bread, neither of material wine. Therefore let every man wisely with meek prayers and great study, and also charity, read the words of God and Holy Scripture. But many of you be like to the Mother of Zebedee's sons to whom Christ said, 'Thou wottest not what thou askest.'

So many of you wot not what ye axe or what ye do; for if ye did, ye would not blaspheme God as ye do to set an alien God instead of the living God. Also Christ saith, (John xv) 'I am a very vine!' Wherefore worship ye not the vine for God as ye do the bread? or wherein was the bread Christ's body? In figurative speech, which is hid to the understanding of sinners. Then if Christ became not a material neither an earthly vine, neither material vine became the body of Christ; so neither the bread. Material bread was not changed from his substance to flesh and blood of Christ.

"Have ye not read John ii, when Christ came into the temple, they asked of him what token he would show that they might believe him? And he answered unto them: 'Cast down this temple, and in three days I shall raise it again!' which words were fulfilled in his rising again from death. But when he said 'Undo this temple' in that he said this, they were deceived, for they understood it fleshly, and had went (thought) that he had spoken of the temple of Jerusalem for because he stood in it. And hereof they accuse him at his passion full falsely, for he spoke of the temple of his blessed body which rose again in the third day. And right so Christ spoke of his holy body when he said 'This is my body which shall be given for you,' which was given to death and into rising again to bliss, for all that shall be saved by him. But like as they accused him falsely of the temple of Jerusalem, right nowadays they accuse falsely against Christ, and say, that Christ spoke of the bread that he brake among his apostles; for in that Christ said this they be deceived, take it fleshly, and turn it to the material bread, as the Jews did to the temple; and on this false understanding, they make abomination of discomfort, that is said Daniel the Prophet xi, and Matthew

xxiv, standing in the holy place, 'He that readeth let him understand.' Now therefore pray we heartily to God that this evil time may be made short for the chosen men, as he hath promised in his blessed Gospel, Matthew xxiv, and the large and broad way that leadeth to perdition may be stopped; and the strait and narrow way that leadeth to bliss may be made open by Holy Scriptures, that we may know which is the will of God to serve him in truth and holiness in the fear of God, that we may find by him a way of bliss everlasting. So be it."

For those earnest Christians who are in ignorance as to Mrs. Eddy's attitude towards the Sacraments, it is well to say briefly that she ardently seeks their spiritual meaning in sincerity of thought and activity of purpose, attaching paramount importance to the spirit rather than to the letter of the rite; and in this she is at one with Wycliffe. She writes:

> "If all who seek his [Jesus'] commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor,—the receptive thought,—they will bring in the millennium." (*Science and Health*, p. 34.)

On the next page the whole question of sacrament and ceremony is summed up in one comprehensive paragraph as follows:

> "Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are newborn of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love,—casting out error and healing the sick. Our Eucharist is spiritual communion with the one God.

> Our bread, 'which cometh down from heaven,' is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers." (p. 35.)

Turning again to Wycliffe's Christian Philosophy that God's understanding of man, and man's understanding of God is "a divine experience" and "an absolute necessary truth," it is surely true that this relationship constitutes the vital part of all Sacrament. No enlightened Christian worshipper would deny that the value of a sacramental act lay in a man's increased consciousness of God's presence, and no one could say that Mrs. Eddy did not admit the need of sacrament because she insisted on the Scriptural definition of worship that "God is a Spirit and they that worship Him must worship Him in Spirit and in Truth." She arranged for a Communion Service in her Church twice a year, in which communion is wholly by prayer, without the use of the material elements, bread and wine, but it is none the less heartfelt and profound,—as may be judged by the fervency of her communion hymn of which we quote the last verse:

> "Strongest deliverer, friend of the friendless,
> Life of all Being divine:
> Thou the Christ, and not the creed;
> Thou the Truth, in thought and deed;
> Thou the water, the bread, and the wine."

The peace of the Oxford Divinity Schools was not to be allowed to continue without interruption. In 1381 the University under pressure from Rome became alarmed at

Wycliffe's bold refutation of the current doctrine of transubstantiation and the chancellor proceeded to the schools and cut short one of Wycliffe's lectures by reading aloud the newly made decree forbidding any such teaching.

Wycliffe solemnly appealed against condemnation, to the King in Council. He desired to be ruled by the Civil Law. His appeal went before Parliament in 1382. This time his old friend John, Duke of Lancaster, no longer defended him. He was a man of material action and not of philosophic thought, and he could not grasp the importance of an abstract theological idea. Possibly also he was absorbed in his own strenuous political affairs, for he enjoined Wycliffe to be silent. But how could Wycliffe remain silent, thrilled through and through as he was with the force of spiritual truth! His old enemy Courteney once more assembled bishops and prelates at Blackfriars in May, 1382, to discuss the reformer's views, and Wycliffe faced the throng of his accusers this third time quite alone, deserted by man and relying only upon God. Suddenly in this English springtide, when all the trees and flowers were breaking into bloom and all the birds singing as they only can sing in the English hedge-rows, in the very middle of Wycliffe's trial, a strange thing happened. A rumbling sound filled the air and the walls of the Monastery began to rock. Priests and prelates grew pale, were blanched with fear, for an earthquake was shaking the very foundations of the city. These islands are not within the earthquake zone, and it seemed as if this trial disturbed the very elements in their order. Both parties regarded it as an omen in their favour, but had it not been for the personal courage of Courteney the trial would have been abandoned. As it was he rallied the priests round him as Saint Paul might have done in the zeal of his persecutions

before the days of his conversion, and persisted in examining Wycliffe to the bitter end.

Ten articles were pronounced by this Council heretical, and fourteen erroneous. Wycliffe was inhibited from all academic functions, and expelled from the city and the University of Oxford. More than this the ecclesiastics dared not do, for public opinion and the populace was still strongly on his side. A Romanist chronicler of the period wrote: "A man could not meet two people on the road, but one of them was a disciple of Wycliffe."

And what did Wycliffe do after he had been bereft of the scholarly honours which were so righteously his? He retired to his beloved parish of Lutterworth in Leicestershire about ten miles only from the very center of England and there he perfected his great work, his translation of the Bible into the English tongue!

If one visits the parish church of Lutterworth today he will see the two precious volumes. They measure about eight inches square and are bound in brown leather cunningly and lovingly tooled with a network of design. If one could open the New Testament volume at the first chapter of Luke, the seventy-sixth and seventy-seventh verses would read:

"And thou child schalt be clepid the prophete of the Highest; for thou schalt go bifor the face of the Lord to make redi hise weies. To gyve scyence of helthe to his puple in to remyssioun of her synnes."

The visitor at Chestnut Hill, Brookline, Massachusetts, Mrs. Eddy's last home, will also find there a copy of Wycliffe's New Testament, in a glass case, opened at this very passage; and now he will also be interested to read the following note on the subject, which Mrs. Eddy wrote in her message to the Mother Church in 1902.

"Six weeks I waited on God to suggest a name for the book I had been writing. Its title, *Science and Health*, came to me in the silence of night, when the steadfast stars watched over the world,—when slumber had fled,—and I rose and recorded the hallowed suggestion. The following day I showed it to my literary friends, who advised me to drop both the book and the title. To this, however, I gave no heed, feeling sure that God had led me to write that book, and had whispered that name to my waiting hope and prayer. It was to me the 'still, small voice' that came to Elijah after the earthquake and the fire. Six months thereafter Miss Dorcas Rawson of Lynn brought to me Wyclif's translation of the New Testament, and pointed out that identical phrase 'Science and Health,' which is rendered in the Authorized Version 'knowledge of salvation.' This was my first inkling of Wyclif's use of that combination of words, or of their rendering. To-day I am the happy possessor of a copy of Wyclif, the invaluable gift of two Christian Scientists,—Mr. W. Nicholas Miller, K.C., and Mrs. F. L. Miller, of London, England." (*Message for 1902*, p. 15.)

As Sir Montague Burrows has truly said, "To Wyclif we owe, more than to any other person who can be mentioned, our English language, our English Bible and our reformed religion,"—and yet it was one of the bitter contentions of Wycliffe's antagonist, Knighton, that because of this translation the Bible had become "of itself vulgar, more open to the laity and to *women*, who could not read, than it usually is to clergy even the most learned and intelligent. In this way the Gospel-pearl is cast abroad and trodden under foot of swine."

One woman at least, even in Wycliffe's time, made good use of her opportunity, and this was none other than Anne of Bohemia, the Queen-consort of the young King Richard who had marched out as a lad to meet the peasants' demands. She eagerly read the four Gospels in English and through her influence they came to be known in Eastern Europe. John Huss and Jerome of Prague accepted them with fervent zeal and thus lighted the torch of Reformation in Bohemia.

Women indeed drank deeply at this new fount of life. "It is touching to read of such incidents as that of one Alice Collins sent to the little gatherings to recite the Ten Commandments and parts of the Epistles of SS. Paul and Peter which she knew by heart," so Dr. Paterson Smyth writes in his history of the Bible. Wycliffe's copies, all made by hand, were naturally costly, and only wealthy folk could possess one of their own, a considerable sum being paid for even a few sheets. Even now, after 500 years, one hundred and seventy of these copies remain, showing with what patient diligence Wycliffe's little band of poor preachers must have worked at duplicating the manuscripts.

Queen Elizabeth, two hundred years later, was another of the women to possess a copy. It was given her as a birthday gift by one of her chaplains. How could the adversary expect to keep the Bible a closed book to the women of England when the blessing to Joseph was prophesied as coming through the feminine qualities, and "God's promises are kept." A woman was so to study the Bible in the ages to come that she could write, as a spiritually inspired key to the Scriptures, a "little book" called *Science and Health,* which was literally to bring health to mind and body, to recover for Christianity the healing art which

Jesus bestowed upon his true disciples and faithful followers in all time, even those very "signs" which he promised should follow "them that believe."

With what tender, stately grace Wycliffe's old English falls upon the ear, and how vividly literal are his expressions in the light of Christian Science:—

"Lord now thou lenyst thi servannt aftir thi word in pees; for myn igen hav seyn thin helthe, which thou hast maad redi bifor the face of alle puplis." Luke ii. 29 : 31.

"That ye walke worthili to God, plesynge bi alle thingis, and make fruyt in al good werk and waxe in the science of God." Col. ii. 3.

"God, the fathir of Jhesu Crist, in whom alle the tresouris of wisdom and of science ben hid."

The phrase in II Thessalonians 2, which in the Authorized Version reads 'strong delusion', Wycliffe translates "a worching of errour," and continues "we owen to do thankyngis evermore to God for you that God chees (chose) us the firste fruytis in to heelthe in halewing of Spirit and in feith of truethe."

Wycliffe was helped in his great undertaking by two friends, Nicholas de Hereford, who translated about half of the Old Testament, and Richard Purvey, his curate, who revised the whole of it about eight years after its completion, in a most loving and reverent spirit. It is good to think that Wycliffe in his secluded retreat at Lutterworth experienced some of the blessings of home, and peace, and affection. Leicestershire, even as far back as 1380, was the center of the woolen trade, and in the quiet stretches of rich pasture large flocks of sheep grazed. Doubtless, sweet scented clover and the meadowsweet, bloomed along the hedgerows as they do today, and the sunshine came down from heaven in straight shafts of

light, diffusing benediction from tender summer skies. We can imagine how at eventide when purple mists and deepening shadows enfolded tree, and roof, and sheepfold, a light would appear in the window of the parsonage on the hill, and how the steady beat of horses hoofs in the wooded lane off the old Roman Road, would draw nearer and nearer that light as some one of Wycliffe's preachers or friends, perhaps the poet Chaucer himself, would be nearing his journey's end.

We can picture a glad, grave little circle gathering round a simple evening meal, with loving and eager faces, the rush candles showing them to be quickened by the alertness of Truth, while casting a soft radiance over the old, yellow parchments. We can see Wycliffe's majestic form, as he turns over the precious pages with his delicate fingers; can feel the keen, yet fatherly kindliness of his presence, and can hear his voice rich and melodious, like the sweep of a great flow of water, as he interprets the Word to the eagerly listening group. We can feel the spirit of liberty moving here even as the night breeze stirs the foliage of the forests.

Men might oppose and persecute, but the ground had spoken, once in earthquake, and now the gentle winds are speaking of protection and love. The "isles of the sea" had waited for the law of God, and for the redemption of Israel. They would receive it, they would preserve it, yea, they would hold it against all enemies by God's mercy, for the salvation of the whole world. It was the farmers and small landed gentry who treasured this first English Bible, in greatest numbers, and who sacrificed most to obtain and retain it. A load of hay was given for permission to read the Bible for a certain period one hour a day, and all sorts

of extraordinary means taken to gain some knowledge of it. Purvey's preface concludes with this solemn prayer:

"God grant to us all grace to ken well and to kepe well Holie Writ and to suffer joiefulli some paine for it at the laste."

This prayer had terrible meaning when, in after years, readers of the Wycliffe Bible were hunted down as if they were wild beasts and many burned with the copies round their necks. Oh! may we, as we read the pages of our blood-stained history, learn to be tolerant and charitable to all. The condemnation and persecution of one's fellow-men has never established the Kingdom of Christ! and never will!

It is great comfort to read that at least Wycliffe did not suffer a martyr's death. Like his great predecessor, Bede, he passed away soon after his translation was finished. He was seized with illness during church service, and died in his own house. Forty years after it pleased the Church of Rome to dig up his bones and burn them, casting the ashes into the little stream at the foot of the churchyard, but his work and his noble memory lives, and since that day many a devoted evangelist has been raised up to fulfil Wycliffe's dearest wish, as expressed in his own words,—"The highest service that men may attain to on earth is said to be to preach the word of God." Such a successor in many important respects, as we have seen, was found in Mrs. Eddy, and this appears again in their common thought and estimate of the Lord's Prayer for which Wycliffe had a great and special love. This prayer was also most dear to Mrs. Eddy, and it is the only one used in her form of church service. Of it she has said:

> "All Christian churches have one bond of unity, one nucleus or point of convergence, one prayer,—the

> Lord's Prayer. It is a matter for rejoicing that we unite in love, and in this sacred petition with every praying assembly on earth,—'Thy kingdom come. Thy will be done in earth, as it is in heaven.'" (*Pulpit and Press*, p. 22.)

Wycliffe's appreciation of this prayer is in line with his usual clear, metaphysical understanding of Christly teaching, and of it he writes:

"It is certain this Lord's Prayer surpasseth all other prayers in authority, in subtlety and profit, both of soul and body. It is of most authority; for our Lord Jesus Christ, God and Man, made it and commanded Christian men to say it, but other prayers be made by men and include no other sentence than doth this Lord's prayer unless it be error. Therefore as Jesus Christ is more worthy than sinful men, so this Lord's Prayer is of more authority than is prayer made of other men though their prayer be good. This Lord's Prayer is more subtle than other prayers for it is made of endless wisdom and charity of Christ *and includes all things that be needful both for body and soul in this world and the other*."

Even the briefest perusal of Wycliffe's life and teaching gives food for deep meditation, for there is in them a greater spiritual intellectuality than the Puritan School, which sprang from it in later centuries, ever attained. He was convinced that the Bible contained a *Science of health* for body and soul, and just as Leonardo da Vinci watched the motions of birds on the wing and dreamed of man making himself wings in the ages to come, so Wycliffe, solitary prophet in a dark and evil time, saw the ineffable gift the Scriptures would open out to the whole human race, glory upon glory, until Christ's kingdom was fully come.

The laws for the navigation of the air existed in Leo-

nardo's day, but his mind only glimpsed the possibility of their existence. It remained for the twentieth century to carry out the real discovery, and make flying an applied science. Equally so, God's love for man and man's relationship to God, has always existed. Earth received some understanding of this when the Saviour taught his followers to pray "Our Father which art in Heaven;" but it remained for a later disciple, Mrs. Eddy, to increase this knowledge of salvation. What it means to be a child of God is a heavenly state of mind which destroys sickness equally as necessarily as it banishes sin.

We welcome a demonstrable knowledge of aviation, and should we not much more welcome a kindred knowledge of the Science of God? Will not the race which struggled so nobly to own and to keep the sacred Scriptures, gladly receive the full value of that spiritual interpretation which has been proved in Christian Science to be humanly demonstrable? Do we not need, in these chaotic times, a deeper understanding of God's nature, will, and providence, to arm us against the ravages of the carnal mind than we have ever possessed before? "The shades of England's mighty dead" are indeed our "cloud of witnesses"; and Whittier, who was a contemporary of Mrs. Eddy, who spoke with her, and received healing from her, might well have addressed to *her* the lines he wrote to the Reformers of England:

> "The weapons which your hands have found
> Are those which Heaven itself has wrought,
> Light, Truth and Love; your battleground
> The free broad field of Thought."

CHAPTER XI

Sir Thomas More

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

"Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

. . . . . .

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

"The archers have sorely grieved him, and shot at him, and hated him.

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

"Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under . . ."

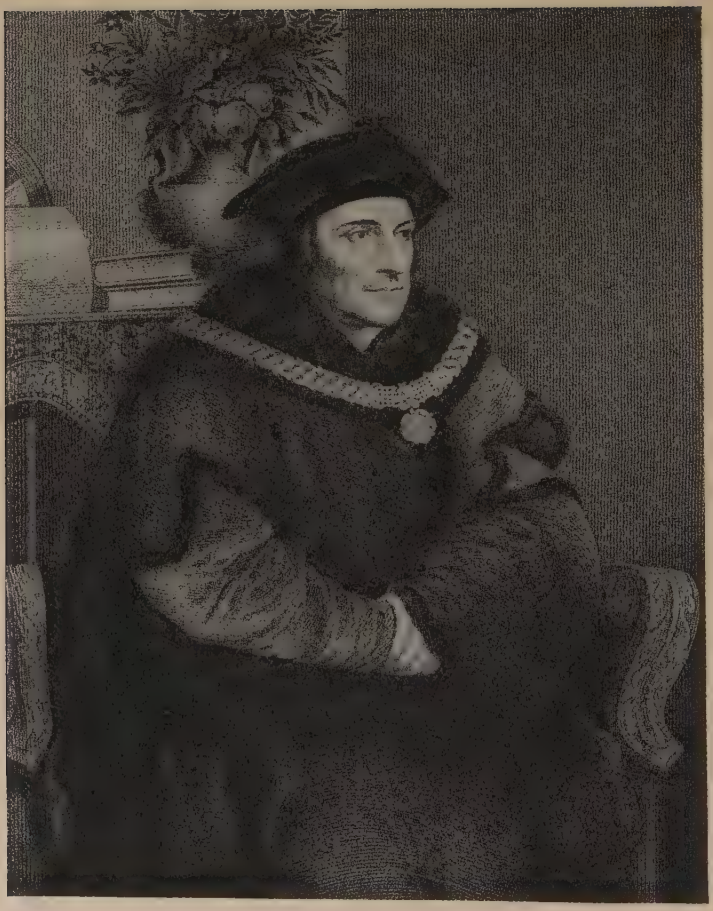
Genesis 49.

"And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. . . . And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath . . ." Deuteronomy 33: 1, and 13.

"The reformer must be a hero at all points, and he must have conquered himself before he can conquer others. Sincerity is more successful than genius or talent."

Mrs. Eddy. *Message.* 1900.

BY way of an interlude, as the mind passes from the middle ages and the times of Wycliffe, to the great cleavage of the Reformation, leading on to Puritanism and Nonconformity, it may be both pleasant and restful to notice an interesting incident of healing through the prayers of Sir Thomas More, for, as Erasmus truly said of him,—"Nature never formed a sweeter and happier



SIR THOMAS MORE

disposition." Had he lived today he would probably have been styled a "High Churchman." As it was, he combined a great reverence for the dignity of the Catholic Church and Papal authority, with great love and loyalty to England. Oddly enough he might not inappropriately also be defined as an early Puritan! for he pleaded earnestly for freedom of speech in the Commons.

It is said that a great affection existed between him and his eldest daughter Margaret, the wife of Will Roper, and when she was lying "in extremis," her life despaired of by the physicians, Sir Thomas More retreated to the chapel and library he had built for himself on his estate, and "besought Almighty God that it would be like His Goodness, unto whom nothing was impossible if it were His blessed will, at his meditation to vouchsafe graciously to hear his petition," whereupon at that moment there came into his mind the thought that a certain remedy called a "glister" would help her, and after this was administered, Margaret Roper recovered from the brink of the grave, and in time was restored to perfect health. The "glister" we may consider as a negligible factor in this recovery, the real cause being Sir Thomas' fervent declaration that it *was* in the nature of God's goodness and power to perform this cure, together with the most ardently loving desire that his daughter should live.

Some guide to his convictions in such matters may be found in his uniquely famous little book, *Utopia*, where, in setting forth the religion of the inhabitants of this ideal island, he remarks: "they highley esteme and worshyppe miracles that come by no healpe of nature, as woorkes and witnesses of the presente power of God. And suche they saye do chaunce there verye often. And sometimes in great and doubtefull matters, by commen intercession and

prayers, they procure and obteine them with a sure hope and confidence, and a stedfast belefe."

Among the simple natural pleasures of life in "Utopia" he counts health, and since this island is built up in ideal fancy only, and is the highest concept of perfection in plan and government which his mind can picture, he does not debar women of suitable age and estate from joining the priesthood,—an amazing admission for the year 1516!

The whole fabric of *Utopia* is interwoven with a rhythmic sense of joy and exultation, an ease born of sober freedom, and pleasure purged of all vice. The beginnings are there of what may be termed the unwritten gospel of America, namely, "the pursuit of happiness," a desire so embedded in the new hope of a new world that it was actually included in the Declaration of Independence. The Utopian sentence "that the soule is immortal and by the bountiful goodness of God ordeined to felicitie" might have flowed from the pen of Thomas Jefferson!

Mrs. Eddy also had an Utopia in mind, but hers was built in the solid concrete of spiritual fact, and not of the ephemeral substance of imaginative dreams. She writes:

> "The Revelator tells us of 'a new heaven and a new earth.' Have you ever pictured this heaven and earth, inhabited by beings under the control of Supreme Wisdom?" (*Science and Health*, p. 91.)
>
> "Science corrects this error [failure to discern "the legitimate affections of Soul"] with the truth of Love, and restores lost Eden." (*Miscellany*, p. 287.)

Sir Thomas More was far from grasping the incorporeal sense of being. He was not even as metaphysically minded as Sir Francis Bacon, who held as a rule of health that "to be free-minded and cheerfully disposed at hours of

meat, and of sleep, and of exercise, is one of the best precepts of long lasting." "As for the passions and studies of the mind, avoid envy, anxious fears, anger, fretting inwards, subtile and knotty inquisitions, joys and exhilarations in excess, sadness not communicated." He understood well the action of thought upon the mortal system,—but Sir Thomas More had an instinct for spiritual well-being, and an inward conviction that moral conditions, and a poised and balanced mind, together with wit and humour, were the natural promoters of health and joy. So that, even though he never beheld clearly the vision of man, a divine idea in the image and likeness of God, yet the desire to improve the human concept, and to enrich it with better laws, peaceful industry, justice and general good cheer, was a great step forward in the line of benevolent purpose.

We cannot yet afford to erase the word "Utopian" from the dictionary, even though it be defined as "one who advocates impracticable reforms, or who expects an impossible state of perfection in society." The very suggestion of perfection is in itself a balm. The world loves the quaint little island of dreams, lying like a crescent moon in her quiet waters "ful of havens," for it hints at a still greater promise of the reign of Good upon earth, which every longing heart hopes to see fulfilled in still richer measure.

"More sweet than odours caught by him who sails,
Near spicy shores of Araby the blest,
A thousand times more exquisitely sweet
The freight of holy feeling which we meet
In thoughtful moments wafted by the gales
From fields where good men walk, or bowers wherein they rest."

WORDSWORTH.

CHAPTER XII

Erasmus (1467–1536)

IN the opinion of the historian Froude, we shall best understand the period of the Reformation as it really was, if we "will look at it through the eyes of Erasmus." It would certainly be impossible to make any study of the Reformation without Erasmus! a great scholar, a whimsical genius, and the most brilliant, most fascinating figure in Europe. We may also add that he was most shrewdly wise, most liberty loving, and in his inmost heart most deeply Christian despite the world's tumultuous staging of that century. Indeed Erasmus cannot fail to grip our attention from the very beginning, because of the strange duality of his nature, the way in which his selfish human passions and antipathies struggled with noble impulses and celestial visions. His intellectual judgment, clear and sharp as his keen grey eyes, brought him back time and again to naked truth, a divine instinct causing him to renounce the world's most alluring favours even after he had almost bartered his holiest convictions to obtain them.

Erasmus was great in spite of himself, with the greatness of the eagle who from his eyrie far above the aspirations of ordinary creatures can survey the wide plateau of life as a whole, and see the forces and counter-forces in human conflict meeting and receding in the ebb and flow of destiny.

He was born at Rotterdam, in 1467, of well-educated

parents, and Charles Reade's great novel, *The Cloister and the Hearth*, is supposed to be a true record of their love-story. Erasmus was unquestionably a great genius, and it is authenticated that he was left an orphan at an early age, and neglected by both his guardians, who wasted his slender means, and who then forced him, sorely against his will, into an Augustinian Monastery. From this prison house of misery, bad food and coarse company, he was rescued by the Bishop of Cambray, who had no particular love for the Friars since these orders lay outside his episcopal rule and dispossessed the clergy of half their functions. The Bishop allowed Erasmus his liberty, gave him a small allowance and let him go to the University at Paris. With all the attributes of a scholar, a gentleman, and a genius, together with indifferent health, and a hearty dislike of physical work of any kind, Erasmus was always short of money! He made friends of his pupils at Paris, among them two distinguished young Englishmen, Lord Mountjoy's eldest son, and a younger son of the Marquis of Dorset. It was with Mountjoy that he first visited England, about 1497, where he met the finest scholars and most thoughtful men of that time—Colet, who afterwards founded St. Paul's School in London, Sir Thomas More, Grocyn, Charnock and Linacre, who always remained his good friends. It was to Colet that Erasmus wrote before his departure for England:

"*Theology is the Mother of Sciences*, but nowadays the good and the wise keep clear of it, and leave the field to the dull and sordid who think themselves omniscient. You have taken arms against these people. You are trying to bring back the Christianity of the apostles and clear away the thorns and briars with which it is overgrown; a noble undertaking."

The Mountjoys had a country seat near Eltham where there was also a royal palace, and here, as a young man, Erasmus first met the boy-prince who was to be Henry VIII. That meeting was destined to bear fruit in after years. Henry never forgot it, and reminded him of the occasion at a very important crisis in Erasmus' affairs.

Meanwhile, returning to Paris, Erasmus wrote and published his *Adagia*. It was a compilation from his common-place book, a collection of popular sayings, quotations, epigrams, proverbs, anecdotes, anything amusing or interesting which came to hand, with his own reflections upon them.

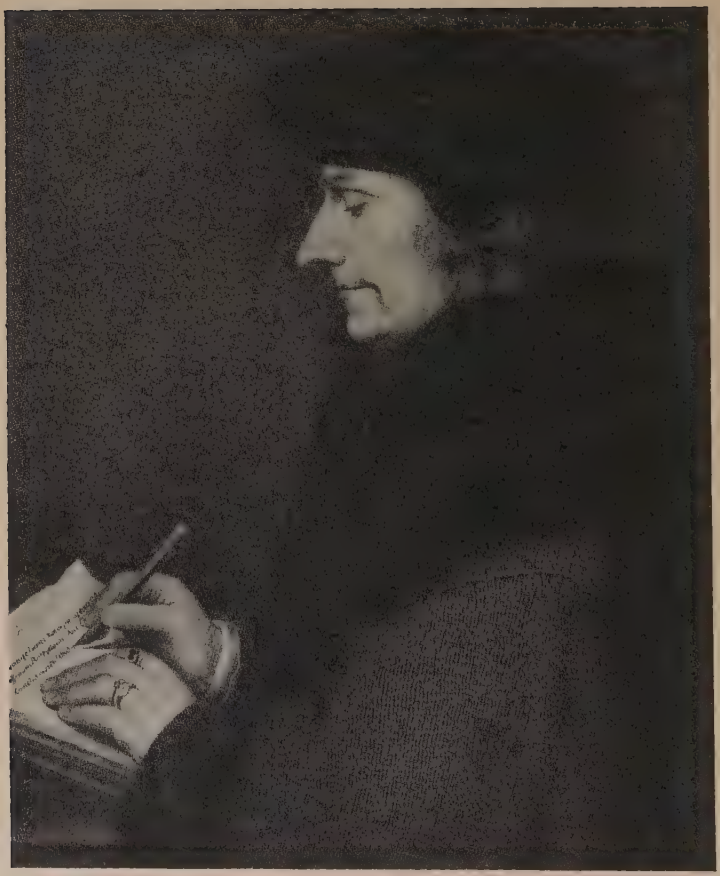
Warham, soon to be Archbishop of Canterbury, was delighted with it, sent him money and offered him a benefice if he would return to England; but Erasmus felt more attracted to the beauty and elasticity of Italy and his ambitions aspired to a degree at Bologna. For awhile then he remained in Paris, leading a dual kind of existence; mixing with fashionable society on the one hand, and working early and late at Greek on the other. It must be remembered that there were probably fewer students of Greek in those days than there are of Sanskrit in these. Yet in Greek lay locked and sealed the New Testament in the original language in which the Gospels and Epistles were written. Erasmus was fired with the ambition to translate the works of Jerome, and also to translate the Greek New Testament into Latin! In the course of his studies he came upon the early Greek Christian Fathers. He found—Origen!

We can just imagine the effect of this discovery upon a keen logical mind, and can well sympathise with a letter he wrote to Colet when he was made Dean of St. Paul's in which he says: "I am rushing at full speed into sacred

literature, and look at nothing which keeps me back from it . . . I have also read a great part of Origen, who opens out new fountains of thought and furnishes a complete key to theology."

Instead of going to Italy, he was in England again in 1501 or 1502. He was lecturing on Greek at Cambridge in 1506. It must have been between these two visits to England that he went to Bologna and saw Julius II there. At Rome he met with more than kindness. The city was in the height of her glory. It was the Rome of Perugino, Raphael, and Michael Angelo, and it was ready to welcome him with open arms, and thither he went again, the guest of Cardinal Raphael. There he might have stayed, might even have accepted ecclesiastical office, but . . . at this crucial hour in his career it is once more England who calls and claims him, and this time the appeal comes from no less a person than Henry VIII himself!

"Our acquaintance began when I was a boy," the letter opens: "The regard which I then learnt to feel for you has been increased by the honourable mention which you have made of me in your writings, and by the use to which you have applied your talents in the advancement of Christian truth. So far you have borne your burden alone; give me the pleasure of assisting and protecting you as far as my power extends. It has been, and is, my earnest wish to restore Christ's religion to its primitive purity, and to employ whatever talents and means I have in extinguishing heresy and giving free course to the Word of God. We live in evil times, and the world grows worse instead of better . . . your welfare is precious to us all. . . . Come to England and assure yourself of a hearty welcome. You shall name your own terms. They shall be as liberal and honourable as you please . . . nowhere in the world will



ERASMUS

you find safer shelter from anxiety or persecution; and you and we together with our joint counsels and resources will build again the Gospel of Christ."

This letter brought Erasmus flying to England on the wings of ecstatic hope! But when he arrived he found Henry preoccupied with a rebellious Ireland and an approaching war with France. Erasmus was given into the care of Warham, always his friend and now Archbishop of Canterbury. He gave him the best benefice he had, Aldington in Kent, worth £60 a year, or about £600 in our present-day money. Erasmus was bitterly disappointed, for if there was one thing he disliked more than another it was the routine of parish work. He was no devoted shepherd of a humble flock, like Wycliffe. He had no love for simple hearts, but only for keen, clever minds, and he struggled with his English country rectory for just six months. Then he relinquished it! Warham sacrificed the parish and settled a pension on Erasmus, which was charged on the tithes, and continued to the end of his life. Lord Mountjoy also promised him money, and kept his word.

And so it came to pass once more that the English country-side, the soil, the land, paid for the translation of the New Testament! Strangely enough, as soon as the translation from the Greek into Latin was complete, and before it was actually published, Erasmus left England, and never returned for any protracted stay. The Netherlands at last claimed their most brilliant citizen, and made provision for him.

And what of the fate of the New Testament? This, the Cardinal de Medici, who had succeeded Julius as Pope Leo X, and who aspired to shine as the patron of learning, gave his public sanction! Possibly the fact that it was

translated into Latin preserved it from persecution. It was Wycliffe's English version which enraged the Church. A hundred thousand copies of Erasmus' Testament were soon sold in France alone. For several years now he made his home between Louvain and Froden's printing establishment at Bâle. He brought out his *Jerome*, clear of interpolated passages and intelligently revised and edited. He dedicated this work to Leo X, who graciously accepted it, and Erasmus, feeling that a period of peaceful reformation had dawned upon the Church, wrote to Fabricius Capito, a celebrated preacher at Bâle, in this strain:

"I do not want the popular theology to be abolished. I want it enriched and enlarged from earlier sources. When the theologians know more of Holy Scripture they will find their consequence undiminished, perhaps increased. All promises well so far as I can see. My chief fear is that with the revival of Greek literature, there may be a revival of Paganism. There are Christians who are Christians only in name, and are Gentiles at heart; and again, the study of Hebrew may lead to Judaism, which would be worse still. I wish there could be an end of scholastic subtleties, or if not an end, that they could be thrust into a second place, and Christ be taught plainly and simply. The reading of the Bible and the Early Fathers will have this effect. Doctrines are taught now which have no affinity with Christ and only darken our eyes."

Unfortunately, reformation from evil ways has scarcely ever been brought about in an atmosphere of peace. The carnal mind fights desperately for its hold on place and power, and is not extinguished without a struggle. Erasmus must have been strangely absorbed in his books, and singularly blinded by the politeness of his distinguished friends, not to have realized that the love of money and the

spiritual wickedness rampant in high places would not yield to a pure and soul-searching Gospel without terrific commotion.

It was not until Luther flung the Pope's Bull into the flames that Erasmus began to feel the first shock of the volcanic strife about to burst over Europe, in the religious earthquake at hand. He was torn between the two parties. Luther to him was an unknown, illiterate, bourgeois monk, making a parochial fuss in an obscure province of Germany. He, Erasmus, loved the refinement and intellectual luxury of the Popes and ecclesiastical princes. Yet he knew that Luther had cause to be incensed at the corruptions of the monasteries. Ignorant, overbearing monks and friars were indeed Erasmus' worst enemies. So he remained vigilantly silent, watching the current of events, and perceived with his clear, shrewd intellect that the pendulum of belief was tending to swing from one violent extreme to another; and while men in the past were bound by the dogma of indulgences and transubstantiation, they were as likely to be equally in bondage to a doctrine of predestination and original sin in the future. To lose his life in either cause seemed to Erasmus to be wholly gratuitous, since both extremes seemed to him to be utterly unlike the teaching of Christ.

"Christ cannot be taught even among Christians," he wrote to his friend, Abbot Volgius, when the pope ordered a crusade against the Crescent, to divert men's minds from the new revival.—"They ought to show their faith in their works and convert Turks by the beauty of their lives."

Feeling spiritually weary, his thoughts turned again towards England. Luther he did not know. In the firebrand state of Europe, he did not feel specially desirous

of knowing him, since a democrat at all times was an unknown quantity, and in spiritual matters might be dangerously unwise,—but Henry VIII he knew, and if he had not fulfilled all his promises, he was yet a dependable and enlightened friend: so that in May, 1519, Erasmus writes to Henry in all sincerity:

"The heart of a King is in the hands of God. When God means well to any nation He gives it a King who deserves a throne. . . . The Poets' golden age, if such age ever was, comes back under your Highness. . . . By their monarchs' characters realms are ennobled or depraved. Future ages will tell how England throve, how virtue flourished in the reign of Henry VIII; how the nation was born again, how piety revived, how learning grew to a height which Italy may envy, and how the prince who reigned over it was a rule and pattern for all time to come."—And Professor Froude adds: "I seriously believe that this will be the final verdict of English history on Henry VIII!"

It certainly was a grateful and unbiased contemporary verdict upon the great Tudor Monarch, before the waves of hatred and sensualism beat with merciless envy against his throne. It was only our Lord and Master who could say: "The Prince of this world cometh and hath nothing in me." The Reformation was not the result of personal policy on Henry's part. It wholly centered round the question of his domestic grievances, was the desire of the nation as a whole, the fruition of seeds planted in Plantagenet days and in days long before. It was the voice of a true Christianity, and an independent early British Church; it was the voice of the English Bible which could not be stifled, and which made itself heard through innumerable avenues, from the homes of the high and the

low, the rich and the poor, from the very heart and nature of the Anglo-Saxons themselves.

Meantime, while the Reformation was in process, Erasmus was terribly worried, for both extremists sought to claim him as an ally, and he wished to side with neither.

"I will not lose my immortal soul to avenge a worldly wrong," he wrote to Lewis Ber in April, 1529. "I resist the weakness, though I cannot choose but feel my injuries. I understand how Arius and Tertullian and Wickliffe were driven into schism by malicious clergy and wicked monks. I will not forsake the Church myself. I would forfeit life and reputation sooner; but how unprovoked was the conspiracy to ruin me! My crime was my effort to promote learning. That was the whole of it. For the rest I have been rather their friend than their enemy. I advised divines to leave scholastic subtleties and study Scripture and the Fathers. I bade monks remember their profession, forsake the world, and live for God. Was this to hate the divines and the monks? Doubtless I have wished that popes and cardinals and bishops were more like the Apostles, but never in thought have I desired those offices abolished. There may be arguments about the Real Presence, but I will never believe that Christ would have allowed His Church to remain so long in such an error (if error it be) as to worship a wafer for God. The Lutheran notion that any Christian may consecrate or absolve or ordain I think pure insanity. But if monks fancy that by screaming and shrieking they can recover their old tyranny, or that popes and prelates can put the fire out with a high hand, they are greatly mistaken. It may be smothered for a moment, but surely it will break out again. A disease can only be cured by removing the causes of it. We need not give up

our belief in the Church because men are wicked. But if fresh shoots are not to sprout, the evil must be torn out by the roots."

Europe was fast linking the names of Erasmus and Luther together. It would seem as if the men who respectively translated the New Testament from Greek into Latin, and then again the Bible from Greek, Latin and Hebrew into German, must be religious associates. And yet this was the very last thing that Erasmus desired. For a long while he refused to read any of Luther's writings, as he did not wish to pass any judgment upon them. Friends were always trying to induce Erasmus to write to Luther. Finally, their entreaties prevailed, and he wrote to him in this wise:

"As to me, my business is with literature. I confine myself to it as far as I can and keep aloof from other quarrels; but generally I think courtesy to opponents is more effective than violence. . . . Old institutions cannot be rooted up in an instant. Quiet arguments may do more than wholesale condemnation. Avoid all appearance of sedition. Keep cool. Do not get angry. Do not hate anybody. Do not be excited over the noise which you have made. . . . Christ give you His spirit for His own glory and the world's good."

And writing *about* Luther Erasmus says: "I was the first to oppose the publication of Luther's books. I recommended Luther himself to publish nothing revolutionary. I feared always that revolution would be the end, and *I would have done more had I not been afraid that I might be found fighting against the spirit of God!*"

The new Pope, Paul III, was anxious to allay the storm of controversy, seeing what a severe chasm it was making in the bulwarks of the Church, and the tolerant and temper-

ate attitude of Erasmus was greatly to his mind. He offered him a Cardinal's Red Hat, and Erasmus, old and feeble, smiled, pleased and favoured by the honour which he was too ill to accept. There is something which evokes our sympathy and our emotion at the picture of Erasmus in his last year of earthly consciousness, the fascinating, satirical, self-willed, ambitious young student, mellowed by strange and varied experience into the sage and philosopher, almost the saint; lying in his lonely, book-bestrewn lodging, toying with Rome's last offer, knowing that through force of circumstance and force of character it was refused, as through circumstance and character all the honours of Rome had consistently been refused, all his life long. "The world cannot over come the world" he had said, and he knew his conclusion was true. His eyes looked far forth into the future, to a time when education should so have encompassed the world that all men would intelligently know and understand the works he had translated for mankind. Then, when all had studied for themselves, the early Fathers, and the writings of the Apostles, when the desire to follow Christ was a reformation in the individual heart and intelligence, then, well then, it would be time to talk of innovations in outward forms, it would be time to talk, time enough, then—and so in dreams of a new world in a new age, Erasmus fell asleep and was buried in the Cathedral at Bâle in great state.

All this raises the interesting question,—To what extent, and in what sense was Mrs. Eddy a Protestant?—We know how closely allied her thought was with Origen and the Greek Christian Fathers, and how much she had in common with Wycliffe, and all earnest spiritual students of Holy Writ. At the same time, her affections flowed out to all mankind in a charity that recognised no sect

or creed, that tended to exclude no one, not even the veriest sinner, from the healing love of God. In what sense was she to take her place as a Protestant? for she had the courage of a lion of the tribe of Judah, and stood alone against the full force of ignorant public opinion. At the head of her chapter "Science of Being" in *Science and Health*, she herself quotes Martin Luther's renowned challenge: "Here I stand. I can do no otherwise; so help me God! Amen."

To our mind, the key-note of the Reformation and its subsequent effect lies in this paragraph from *Science and Health* (p. 141):

> "All revelation (such is the popular thought!) must come from the schools and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man."

A sincere character was Erasmus' ideal, and it is this deep sincerity respecting the question of the nature of God and His manifestation, which Mrs. Eddy demands as a proof of genuine Christianity. In *Miscellany*, page 270, she writes:

> "What we love determines what we are. I love the prosperity of Zion, be it promoted by Catholic, by Protestant, or by Christian Science. . . . It is of

> comparatively little importance what a man thinks or believes he knows; the good that a man does is the one thing needful and the sole proof of rightness."

There is something in the grave wit of this sentence which recalls the penetrative judgment of Erasmus in his most philosophic vein. She equals Erasmus in charity, and a wise tolerance, and couples with it, without inconsistency, a fearless assertion of freedom which soars above the zealous declarations of the most ardent revolutionist. Hear her declaiming:

> "We should thank God for persecution and for prosecution, if from these ensue a purer Protestantism and Monotheism for the latter days of the nineteenth century. A siege of the combined centuries, culminating in fierce attack, cannot demolish our strongholds . . . and why? Because it is 'on earth peace, good will toward men,'—a cover and a defence adapted to all men, all nations, all times, climes, and races. I cannot quench my desire to say this; and words are not vain when the depth of desire can find no other outlet to liberty. . . . 'Where the Spirit of the Lord is, there is liberty.' God is everywhere. No crown nor sceptre nor rulers rampant can quench the vital heritage of freedom—man's right to adopt a religion, to employ a physician, to live or to die according to the dictates of his own rational conscience and enlightened understanding." (*Miscellany*, p. 127.)

In *Miscellaneous Writings* she herself defines what manner of Protestant she is, in these words:

> "Dispensing the Word charitably, but separating the tares from the wheat, let us declare the positive

> and the negative of metaphysical Science; what it is, and what it is not. Intrepid, self-oblivious Protestants in a higher sense than ever before, let us meet and defeat the claims of sense and sin, regardless of the bans or clans pouring in their fire upon us; and white winged charity, brooding over all, shall cover with her feathers the veriest sinner. (p. 172.)

Then again she drops quietly to Erasmus' poised level above the heats of argument and self-righteousness, when she says:

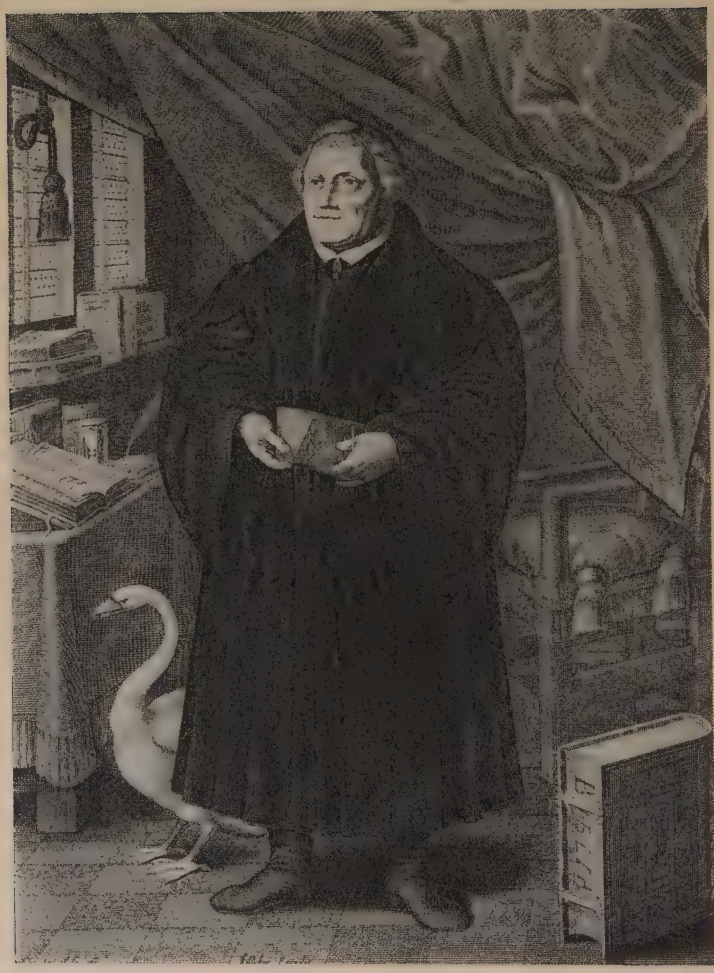
> "A lack of wisdom betrays Truth into the hands of evil as effectually as does a subtle conspirator; the motive is not as wicked, but the result is as injurious." (*Miscellany*, p. 128.)

The fact that Mrs. Eddy did not personalize either good or evil gave her a breadth of thought which embraced universal humanity in one heaven of God's presence.

Just as we might say—to make use of a mechanical illustration—that the inventor is not the invention, but only the avenue through which an invention is brought to the light of intelligent apprehension, so with Mrs. Eddy, goodness was not a finite entity, but the expression of the one infinite God, good, a gleam of the divine image and likeness. If Christian Science ever becomes a sect, or a separate restrictive religious denomination, it will be through human infirmity, and not through any desire of its leader, Mrs. Eddy. To her, Christian Science was "Science and Health," a demonstrable knowledge of Salvation, the science of God and man, and it was as universally applicable as is the science of numbers to human problems.

Her message to the Second Church, at Minneapolis, in *Miscellany* (page 193), may be taken as typical of her message to the world:

> "The spiritual dominates the temporal. . . . Protesting against error, you unite with all who believe in Truth. God guard and guide you."



MARTIN LUTHER

CHAPTER XIII

Martin Luther

THE man of the hour was undoubtedly Martin Luther. It needed a nature of his force and calibre to defy the temporal power of the Pope and produce that reaction against tyranny and superstition which, once sundered could never be linked together again with the same fetters of despotic human will.

The scholastic admonitions of Erasmus could not have accomplished in a century what Luther achieved in a single act. The son of the German miner of Mohra possessed the rugged ox-like physique of a race of peasants inured to hard work and physical endurance; but, as metal, in outward appearance hard and dull, will glow red-hot in the fire, sending sparks that fly upward under the blows of the hammer, so the mind of Luther glowed in the fire of a divine inspiration, and his life, beaten out on the anvil of destiny, emitted sparks of hope and freedom that illumined the atmosphere around him, stimulating all on whom they fell into vivid action.

> "Act—act in the living present
> Heart within and God o'erhead!"

are lines which express the spirit of Luther in his campaign against spiritual wickedness in high places.

"It is the property of every hero in every time, in every place and situation, that he come back to reality," writes Carlyle: "Protestantism too is the work of a Prophet, the prophet-work of that sixteenth century. The first stroke of honest demolition to an ancient thing grown false and

idolatrous; preparatory afar off to a new thing, which shall be true, and authentically divine." Perhaps Luther accomplished such radical reform because added to lion-like courage he possessed the rare virtue of humility. He was never at any time puffed up with a sense of his own ego, and this human modesty enabled him to rely wholly on God with splendid results. His courage was the more stupendous because it was of a wholly moral order. He literally turned away from every material aid to rely wholly upon God as Mind, Spirit, and this support did not fail him.

Luther's declarations in accord with this line of conduct are the more remarkable when we realize that they were expressed in 1520 in the wilds of mediæval Germany after he had publicly burned the Pope's Bull of excommunication at Wittenberg. His biographer, Köstlin, writes of this period that "In this position of affairs Luther reverted with increased conviction to his original opinion that the future must be left with God alone without trusting to the help of man. Hutten himself had written to him during the Diet of Worms as follows, "I will fight manfully with you for Christ, but our counsels differ in this respect, that mine are human, while you, more perfect than I am, trust solely in those of God." And when Hutten seemed really bent on taking the sword, Luther declared to him and to others with all decision of purpose, "I would not have man fight with force and bloodshed for the Gospel. By the Word has the world been subdued, by the Word has the Church been preserved, by the Word will she be restored. As Anti-Christ has begun without a blow, so without a blow will Anti-Christ be crushed by the Word."

Before the burning of the Bull Luther persisted in repeating to himself and to his friends the warning of the

Psalmist, "Put not your trust in princes, nor in any child of man, for there is no help in them." "God," he said, "would never have entrusted simple fishermen with the Gospel if it had needed worldly potentates to propagate it."

When there was much apprehension over his fate if he attended the famous Diet at Worms, Luther wrote to George Spalatin as follows: "You ask what I shall do if the Emperor demands my presence. If I am summoned I declare I shall be borne thither sick if I am not well enough to go, for if the Emperor call me, doubtless it is God's call. But if they use force towards me, which is probable, for they will not summon me in order to be enlightened, then the cause must be committed to God who still reigns—to Him who upheld the three youths in the King of Babylon's fiery furnace. . . . This is my opinion and counsel. You can fancy anything of me but flight or recantation. I shall not flee, and much less recant, if the Lord Jesus give me the power thereto. For I could do neither without danger to holiness and the welfare of many souls. Farewell, and be strong in the Lord."

On his way to the Diet George Spalatin received yet another letter from him: "Health! We come, my dear Spalatin, although Satan has tried to prevent me through illness. For the whole way from Eisenach to here I have been very weak and am still much weaker than I ever felt before. But I also perceive that the Emperor Charles' mandate has been printed in order to fill me with fear. But Christ lives! and we shall enter Worms in defiance of the gates of Hell and all the powers of the air! When once there we shall see what is to be done, and Satan need not puff himself up for we have every intention of frightening and despising him. So get a lodging ready for me." When

Luther actually arrived in Worms and stepping down from his carriage into the surging crowd which thronged the streets he looked around him and again reiterated: "God will be with me."

The result of the Diet is too well known to need detailed repetition. It will be remembered that, although condemned as a heretic, he was allowed to leave Worms with a safe conduct of twenty-one days, and his friend, the Elector of Saxony, contrived that an armed band of his retainers should pretend to capture him on his return journey and spirit him away as if to make an end of him, while in reality they only carried him off to the safe retreat of the Wartburg Castle, where in protected seclusion Luther was able to communicate with his followers and begin his translation of the New Testament.

After a short while, when the little Protestant flock at Wittenberg were beginning to have disputes among themselves, Luther flung off the material safety of seclusion and determined to go down and visit his friends and co-workers. The Elector expostulated at such a decision, saying he could not be responsible for what might happen if Luther brazenly showed himself abroad in such fashion, and he received the following answer from Luther, written in Borna, already on the way to Wittenberg. After citing his actions in the past, how he was ready to come to Worms he says, "although had I known there were as many devils ready to spring upon me as there were tiles on the housetops I would joyfully have sprung into their midst." He also affirms that he is entirely willing to face his enemy Herzog George "even if it were to rain Herzog Georges for nine days."

He concludes the letter by saying: "I write all this to let your Grace see that I come to Wittenberg under

higher protection than that of the Elector, and I have not the slightest intention of asking your Electoral Highness's help. For I consider I am more able to protect your Grace than you are to protect me; and what is more, if I knew that your Gracious Highness could and would protect me, I would not come. In this matter God alone must manage without any human intervention. Therefore he whose faith is greatest will receive the most protection. So, as I see your faith is very weak, I cannot regard you as the man who could either protect or save me. . . . For God will not suffer your Electoral Highness's or my worrying and activities. He wishes it to be left to Him, to Him and no other, so let your Grace act accordingly."

That Mrs. Eddy also possessed this absolute God-reliance is abundantly evidenced. As a young woman when she first began lecturing, there was one occasion when she received anonymous letters, saying that the building where she was would be blown up. She cites this incident in her *Message for 1902*, and briefly adds:

> "Yet I never lost my faith in God, and neither informed the police of these letters nor sought the protection of the laws of my country. I leaned on God, and was safe." (p. 15.)

Again, when an elderly lady, she was called upon to meet a turbulent enquiry, "Have you any physician beside God?" she loosed her grasp upon the portiere by which she was standing, took a step forward, and stretching out both hands in a sweeping open gesture, declared with thrilling energy:

> "Indeed I have not! His everlasting arms are around me and support me, and that is enough."

She had been maintaining her position against the world

for over forty years, and in an infinitely more far-reaching way than Luther, for while he relied wholly upon God for physical protection, he had not differentiated between the material and the spiritual enough to cure bodily infirmity by the power of Spirit alone, although it is interesting to see that he had gleams of this healing truth, for he often helped his friends to recover from sickness by his cheering thoughts and his dispersal of fear. At one time when the University of Wittenberg removed, on account of an outbreak of plague, Luther refused to fly, and during an epidemic he appeared in the town remarking that: "the sickness was mainly caused by fright." He also described to another friend how the night before he himself had wakened bathed in fever and tormented with anxious thoughts, so much so that, had he given way to them, he might very likely have fallen ill like so many others. He named also several of his acquaintance whom he had driven out of bed when they lay there fancying themselves ill, and who were now laughing at their own fancies. Indeed, Luther seems to have thoroughly understood the inroads that fear, anxiety, a lack of trust in God, make upon the human heart and mind.

In a letter written in 1546 to his wife, where, in tender playful mood, he begs her to try and stop being anxious about him, he says:

"To the saintly, anxious lady, Katherine Luther, owner of Zulsdorf, at Wittenberg, my gracious dear wife. Grace and peace in Christ! Most saintly lady doctoress, we thank you kindly for your great care for us, which prevented you sleeping, for since you began to be so anxious we were nearly consumed by a fire in our inn just outside my room door; and yesterday, doubtless on account of your anxiety, a stone fell upon our heads and almost crushed us

as in a mouse-trap; and over and above, in our own private room, lime and mortar came down for two days, and when the masons came—after only touching the stone with two fingers—it fell, and was as large as a large pillow and two hand-breadths wide. We had to thank your anxious care for all this, but happily the dear holy angels guarded us also. . . . We would gladly be free and set out on our homeward journey if God permitted it. Amen."

It is significant that Luther is always claiming God's power to protect and deliver to the uttermost. In the midst of the seething struggles of Europe, the man upon whom Rome had poured out the vials of her hatred and wrath is found earnest, joyous, strong-hearted, singing hymns of praise in his own home with his wife and beloved little children, friends and neighbours gathered around him, all enjoying happy, free intercourse with one another, making life melodious with spiritual song. Luther lived with his *heart* rather than his head. His letters are full of loving interest in the affairs of others as may be seen from this extract taken at random:

"To Leonhardt Beier. Grace and peace in Christ.

"Among the other maidens who lately escaped from the cloister and who are staying with me, is a certain Gertrude von Mylen, whose mother or Grandmother lives beside you in Guben, to whom she writes by this messenger. Now it is your duty to admonish her to receive her daughter or grand-daughter, or if she refuse to do so, I shall see to her trousseau, which might perhaps afterwards offend her."

It was a very daring line of conduct in those days for men and women professing a religious life to marry, and for no other thing were the new Protestants more misunderstood or more condemned. In no other particular is Luther's practical kindness, dignity, wisdom and spiritual animus

more manifested than in his fearless championship of marriage. We might say he transcends St. Paul in this respect, and gives Christendom such a new and wholesome interpretation of married companionship, comradeship and affectionate support and help, that the world has not yet fully assimilated his gifts to society in his broad and constructive outlook on this vexed question.

Luther is one great heartbeat, sympathizing with his fellow-workers in their every trial and struggle, leading them ever into the consciousness of God as their *ever-present* help. In this he translated Christianity back into the purer spirit and theology of Clement of Alexandria. Without assuming any transcendental position he advanced his generation and the world into a kingdom of marvellous love and light. We do not know half enough of this great man.

Luther's love and human benevolence is a living illustration of Mrs. Eddy's statement that:

> "Christian Science despoils the kingdom of evil, and pre-eminently promotes affection and virtue in families and therefore in the community." (*Science and Health*, p. 102.)

Not that Luther was always free from doubts and fears himself. Far from it. He had periods of terrific mental depression when he appealed to his friends to help him and pray for him; but after these battles with the aggressive suggestions of evil, he emerged valiant and triumphant, and when others were oppressed with suffering and sorrow, he would comfort and uplift them with the utmost fidelity and conviction. Note the following excerpt from a beautiful and tender letter he wrote to his old father, Hans Luther:

"My brother Jacob has written saying how ill you are. . . . It would be a great joy to us if my mother and you would come here. My Käthie and all ask this with tears; and we would nurse you tenderly. . . . He who cannot lie has said 'Ask and ye shall receive.' And the Psalms are full of such precious promises, especially the 91st which is so suited to sick people. . . ."

To his mother in her last illness he wrote:

"And you, dear Mother, know the foundation of your blessedness, Christ Jesus, the corner-stone, who will never fail us, for He is the Saviour of all who in their deep need call upon His name. He says 'Be of good cheer; I have overcome the world.' And now that death and sin have been overcome, we may be full of joy, and when sin frightens us we may say I will not listen to thy alarms, but to my Saviour's word of consolation. 'Be of good cheer.' This is my stay; upon it I will depend. It will not deceive me. St. Paul also glories in it, defying the fear of death, exclaiming 'Death is swallowed up in victory.' "

Luther had learned through his own strenuous mental experiences, his mighty wrestlings with mortal life in all its phases, as Jacob the patriarch had wrestled and learned in ancient days, how to separate good from evil and sense from spirit, and the battle-ground had been their own consciousness. This is why his advice to others rings with such sincerity and goes straight to the heart.

Mrs. Eddy was not exempt from this wrestling with the claim that evil has life and power. She drank deeply of the cup of bitter human sorrow. She struggled alone and unaided with all the arguments of the carnal mind,—

> "even the entire current of mortality . . . in the midst of an age so sunken in sin and sensuality." (*Miscellaneous Writings*, p. 234.)

But it is because of her actual overcoming of all the forces and factors which make up the material world that she was able to say to her students, in the same joyous and practical spirit in which Luther dispensed the peace of the Gospel:

> "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not. Let Christian Science, instead of corporeal sense, support your understanding of being, and this understanding will supplant error with Truth, replace mortality with immortality, and silence discord with harmony." (*Science and Health*, p. 495.)

To Luther evil was a personal devil, a real entity, but one who was rendered utterly powerless when confronted with the truth and power of Christ. To Mrs. Eddy evil was the lie of the belief of life in matter, claiming or asserting itself to be real and God-created. But it also vanished away when met with Truth and Love, the Law of God. They differed in their terminology, and in the nature of their respective illuminations, even as the times in which they lived, were quite unlike, but their spirit was the same. They were both great Christians, great reformers.

It would be as unwarranted to accuse Luther of being a hypnotist or of making use of auto-suggestion, as it would be to accuse Mrs. Eddy of such practice. They both laid hold of the truth in a way which was far above the order of the human intellect and will. They relied upon God as the Scriptures revealed Him. All the good they achieved

was done in His name and through communion with the divine source of all life and blessedness. Mrs. Eddy declares this to be her position simply and directly in a few lines in *Miscellaneous Writings* (page 234):

> "In this new departure of metaphysics, God is regarded more as absolute, supreme; and Christ is clad with a richer illumination as our Saviour from sickness, sin, and death. God's fatherliness as Life, Truth, and Love, makes His sovereignty glorious.
>
> "By this system, too, man has a changed recognition of his relation to God. He is no longer obliged to sin, be sick, and die to reach heaven, but is required and empowered to conquer sin, sickness, and death; thus, as image and likeness, to reflect Him who destroys death and hell."

There is yet another point of resemblance between them, viz., their common love of music and of Christian hymns. Luther practically inaugurated the Protestant hymn-book, writing many splendid hymns himself, among others his famous "Ein feste burg" which is frequently sung in the Christian Science Services. It will be remembered how as a little boy he earned a few pence singing in the street from house to house, and his love of singing never left him. Without any doubt, argument, or false asceticism, he poured it forth liberally in praise to God. There is a touchingly beautiful letter of his to George Spalatin in 1524, touching because of his usual amazing self-effacement, in which he begs for help to institute Church hymns. "I wish to follow the example of the prophets and Church fathers," he writes, "and compose German Psalms for the people, that is, spiritual songs, so that the word of God may dwell among them through the hymn. Therefore we are

seeking poets everywhere. Hence you, being such a master of the German tongue and so eloquent, I beg you to lend a hand here, and turn one of these Psalms into a hymn according to this pattern. But avoid Court terms, to enable the common people to understand the words, which must flow smoothly, and the language be pure. Free scope is allowed, and if one understands his work, he can express himself as he will. I have not this gift, and would not be pleased with my own work. Therefore I shall search if a Heman, an Asaph or a Jeduthum can be found anywhere."

Luther's spiritual interpretation of music and art gave fresh inspiration and incentive to all his friends. He wrote to Prince Joachim of Anhalt: "All are commanded to make known the Word of God, in some way or other, not only by words but by pictures,—carved work, writings, psalms, hymns and musical instruments; as the Psalm says: 'Praise the Lord with harp,' etc."

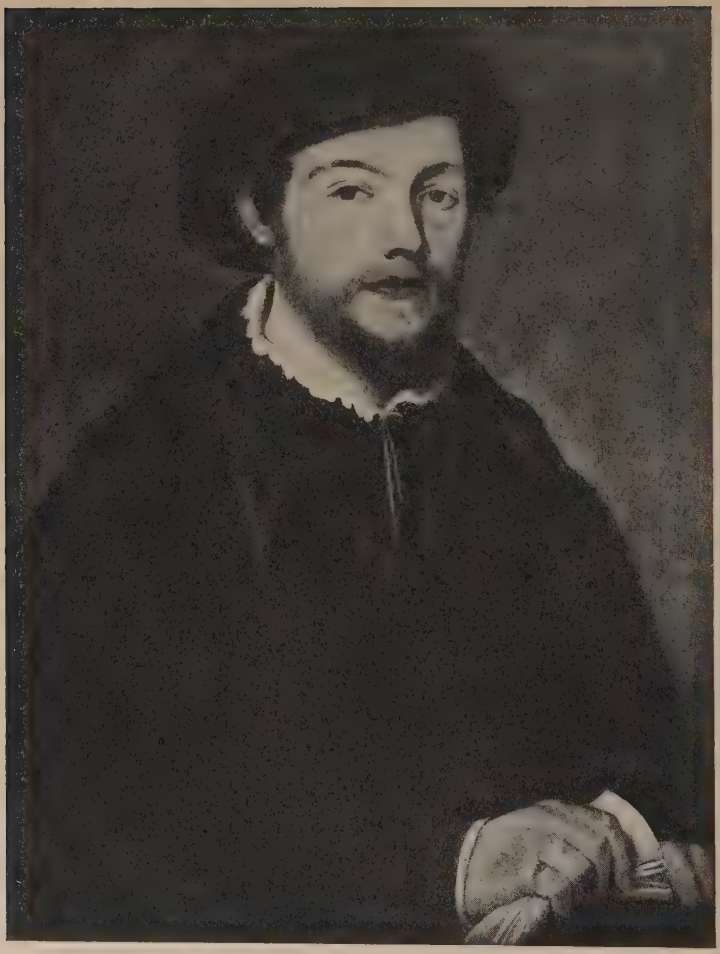
Mrs. Eddy also greatly loved fine hymns. She wrote several herself, and often quoted those of other writers. She tried to impress upon her critics her visions in the realm of artistic perception and pleads with a great longing to have it understood that:

> "the *Art* of Christian Science, with true hue and character of the living God, is akin to its *Science*."

True singer that she was, Mrs. Browning would have understood her meaning, for she has sung: "Thou Poet-God art great and glad," but the daughters of Puritan ancestors found it hard to follow their leader in her new concept of the relation of art to the spiritual life. It is perhaps because Mrs. Eddy knew, as Luther knew, the spiritual side of all talent and harmony, because to her

spiritual reality and blessedness was full of colour, form, rhythm and fragrance, as it was to St. John in Patmos, that many artists and musicians have found inexpressible comfort and illumination in Christian Science. The spirit of Truth and Love descends as balm into their inmost being, calming fear, dispelling pain, inspiring them with loftier and purer conceptions of loveliness, and thus enabling them to bring out their highest and best.

The poet Tennyson has been reported as saying that he wrote more exquisite poetry in his mind than he was ever able to put down on paper, and in a kindred way Mrs. Eddy saw in Mind greater visions of beauty than she was ever able to express, and, in part no doubt, because of the unresponsiveness of those around her.



GEORGE WISHART

CHAPTER XIV

The Scotch Awakening

THE Scotland of the Sixteenth Century presents scene after scene of historic drama that has no parallel in European history. To those on the watch towers of religious liberty looking out with earnest eyes into a future unscrolling portentously with alternate clouds of despair and the silvered fields of hope, a future illumined with the flaming faggots of Martyrs' fires and the reddened banners of war, the events of the fateful years between 1542—the birth of Mary Stuart—and 1588, when the wreckage of the Great Armada was swept against the coasts of Orkney and Shetland, must have constituted a veritable Armageddon.

On the death of James II, the Regency fell to the Earl of Arran. Bluff King Hal on the throne of England in full pursuance of his destruction of the Monasteries, and the establishment of his religious sovereignty, made offer to seek an alliance by marriage between his young son, afterwards Edward VI and the little Queen of Scotland. This alliance was actually most solemnly entered into by the Earl of Arran, and the betrothal ratified. Had this marriage taken place the course of History might have run in far less stormy channels. England might never have had that emblazoned page of her history,—the reign of Elizabeth; yet who can estimate all that England and Christendom owes to "Gloriana," "the most popular sovereign obeyed of their own free will by the freest subjects which England has ever seen."

Had the Catholic party in France realized that they

were opening her pathway to the throne, they might not have schemed so inveterately to break off Mary's marriage contract with England, and to hurry her off to France where they could betroth her, poor, helpless victim, to the Dauphin instead. But such was their influence that in a short while, both the Earl of Arran and the Queen-mother became a willing tool in the hands of Cardinal Beaton, who was virtually the ruler of Scotland. John Knox refers to him as "the Devil's own son." Certainly there never was an age when men played so desperate a part for place and power upon so lurid a stage, and the Cardinal stopped at no dark deed that might work to his own advantage.

Such was the state of affairs when that man of God, George Wishart, came into Scotland in 1544, preaching the Gospel. A few years previously the Commissioners of Burghs and a part of the nobility had required of Parliament that it might be lawful for every man to read the Bible in the vulgar tongue, and so there was some stir in the hearts of the people to hear the Scriptures. He began to teach in Montrose, and then he repaired to Dundee where his teaching attracted great crowds. In hatred and wrath the Cardinal was quick to work through one of the principal men of the City, Robert Mill, who in the name of the Queen and the Governor succeeded in prohibiting the preaching. Wishart left Dundee but not without a solemn warning that affliction came to those who turned their backs upon the word of God. Among the true saints and seers of this earth none seem to have been more grand and holy than this same George Wishart. We have no more description of his physiognomy than we have of that of Isaiah, but in Knox's record of his words and deeds, we are arrested,—rendered spellbound by his remarkable

character. We feel instinctively that here was a great prophet, a soul wholly consecrated, greatly inspired, a man of passionate feeling, of apocalyptic vision. Four days after he was hurried out of the city, Dundee is stricken with the Plague. A terrible death roll increases, and these tidings coming to the preacher, he hastens to return saying, "They are now in trouble, and they need comfort. Perchance God's hand will make them know how to magnify and reverence that word, which before, for the fear of men, they set at light price." At his coming anew the joy of the faithful ones was great, and he chose the East Port of the town for a place wherein to stand and preach. Those who were whole and sound sat within the Port itself, the sick and ailing stayed without the Port Gates. He chose as his text the verse from the 107th Psalm, "He sent His word and healed them," to which he joined these words, "It is neither herb nor plaster, O Lord, but Thy word healeth all."

The effect of his sermon was miraculous. The hearts of his hearers were raised above all fear, all despair. Whether they lived or died they felt safe and at rest in God's mercy and love. For several days he preached, visiting between whiles the most desperate cases, organizing relief in which rich and poor shared alike, and as we may well suppose, the plague began to abate. In the midst of these acts of mercy the Cardinal had hired a poor corrupt priest to assassinate George Wishart, and to this end the priest waited at the foot of the steps, a small sword, called in Scotland a whinger, concealed beneath his gown. The Prophet as he passed him gave him one quick, penetrative glance, and quietly laid his hand on his arm, taking the sword from him with the words "My friend, what would ye do?" The priest entirely confounded falls at his feet,

openly confessing his guilt. There are shouts at the outer gate, "Deliver the traitor to us, or else we will take him by force," and the sick folk burst the barriers and stream in. But Wishart taking the murderer in his arms declares, "Whoso troubles him shall trouble me. He has hurt me in nothing, but has done great comfort both to you and me, he has let us understand what we may fear in times to come. We will watch better." Can we picture the scene? The mediæval town, gabled and grey, set against a long line of purple hills; old world wooden shipping lying at anchorage in the bay; beyond narrow bars an ever surging throng of gaunt, pale, anxious faces, hollow eyes alight with new hope, upraised arms, outstretched fingers, forms that jostle and push one another, eager cries of deliverance and joy, shrill shouts of anger and excitement; tumult, hubbub, spiritual hunger, ecstatic exaltation, hero worship, all expressed in varying modes of frenzied emotion? And, in the midst of all this swaying, noisy, onrushing humanity, a calm Christ-like figure with his assassin's head upon his breast, holding back mob justice with dominating gentleness: "Whosoever troubles him shall trouble me." Can we indeed picture the scene and realise how the Gospel first spread in Scotland?

The day came when the Plague in Dundee had so ceased that there were almost none sick, and Wishart then goes to Montrose, where he spends some time in preaching, but the greater part of the day and night in prayer and meditation. A letter comes from his most familiar friend, the Laird of Kynneir, begging his sudden presence, and he sets forth to go to him, but he is no sooner out of the town than he turns back again, and refuses to go further; and well it was that he acted so, for the summons was but another of the Cardinal's traps,—sixty armed men lay in wait for his

life. Yet when he is called to answer for his faith before the Bishops at Edinburgh he sets forth determinedly enough. He spends a night at Invergowrie in the house of one James Watson, a faithful brother,—and there passes through hours of mental stress and spiritual wrestling such as Jacob passed at Peniel. Clearly he sees that he will die a martyr's death, yet sees also with the eyes of a true prophet into a future far outspanning his own generation; for when his friends, tearful and distressed at his own forbodings, say that his visions are of small comfort to them, he makes this remarkable reply:

"*God shall send you comfort after me. This realm shall be illuminated with the light of Christ's Evangel, as clearly as ever was any realm since the days of the Apostles. The house of God shall be builded in it, yea it shall not lack the very copestone, whatsoever the enemy imagine to the contrary.*"

How at his death his very hangman prayed for his forgiveness, receiving from him a kiss on the cheek as a token of forgiveness, and of his saintly end, noble and consistently Christian to the last, one may read in the pages of John Knox's history. There, too, one may find the record of the swift nemesis that befell the wicked old Cardinal.

Many another stirring passage may be found in the records of those times, but for the moment, let us pause to consider the prophecy of Master George Wishart, for these words uttered in the reign of a Mary who was weak and helpless, the tool of bad men, scheming diplomatists, were surely fulfilled in the life of another Scottish Mary, a Mary whose childish fingers wonderingly caressed the heavy sword her great grandparents brought with them when they sailed from Edinburgh to seek freedom to worship God in the new world, a sword bestowed upon a member of the family by William Wallace.

Scarcely had the dim and misty outlines of America been sighted by Columbus, and a few chance navigators sailed down the New England coast, when Wishart spoke of the "Light of Christ's Evangel" that was to spring from the realm of Scotland. Nevertheless, in another two hundred years a great nation was to be consolidated there, having on its National seal the "copestone" or capstone of the Great Pyramid. On this national soil is built "a house of God" founded as in the days of the Apostles on spiritual healing. When the extension to the First Church of Christ Scientist,—the Mother Church—was dedicated in Boston, Massachusetts, in 1906, Mrs. Eddy wrote of it:

> "Methinks this Church is the one edifice on earth which most prefigures self-abnegation, hope, faith; love catching a glimpse of glory." (*Miscellany*, p. 6.)

Speaking of it as a fulfilment of prophecy, the *Christian Science Sentinel* said of this event:

"The significance of this building is not to be found in the material structure, but in the lives of those who, under the consecrated leadership of Mrs. Eddy, and following her example, are doing the works which Jesus said should mark the lives of his followers. It stands as the visible symbol of a religion which heals the sick and reforms the sinful as our Master healed and reformed them. It proclaims to the world that Jesus' Gospel was for all time and for all men; that it is as effective today as it was when he preached the Word of God to the multitudes of Judea and healed them of their diseases and their sins. It speaks for the successful labors of one divinely guided woman, who has brought to the world the spiritual understanding of the Scriptures, and whose Ministry has revealed the one true Science and changed the whole aspect of medicine and theology."

Thus do the pages of history run, and as we read them we ponder. By the shore of the Mediterranean or the Firth of Tay, by the silver Thames, the Dykes of Holland, or where the last majestic billows of the Atlantic break against the shores of the New World and run into quiet estuaries, God does indeed illumine the world with the light of His own Evangelists. They build houses to His glory; but how long the light shines in the world depends upon how long we are willing to walk in the light and not turn the temples of a spiritual vision into the old material shrines for worldly expediency and the authority and traditions of men. George Wishart has earned a martyr's crown, and John Knox his disciple, a man of harder fibre, but no less fervent zeal, fills the pulpits of Scotland.

To fully appreciate the power of Knox at this time, it must be realized that Scotland was already involved in a desperate religious war, the Protestant Conventionists against the Queen Regent and the Catholic interests of her Court. Knox's sermons were delivered in the midst of siege and battle, no ordinary exhortations, but the most impassioned calls to action in a life and death struggle with a foreign invader as well as a foreign religion. France supported the Queen, and England the Scottish Parliament, with varying fortunes. Edinburgh has to be abandoned, the men of Dundee lose their guns, the French ships reinforcing the Queen are wrecked at sea. Yet on land they occupy Kinghorn and lay waste the countryside for miles around. Everywhere Knox moves with the armies preaching "comfortable sermons" in the midst of the "greatest desperation." You may see a picture of this Jeremiah of the Sixteenth Century hanging in the Tate Gallery in London today, a figure hurling himself over the pulpit edge in a frenzy, a hurricane of words; his black

JOHN KNOX

gown blown about his head like the wings of some great eagle, a figure of tempest, of symbolic winds of prophecy, an extraordinary apparition of oratorical fire and vehemence, and the congregation of the Kirk beneath and around him, a crowd of men and women of all ranks listening to the thunder of his rehearsal of the battles of the ancient Israelites.

There is always this peculiarity about the Scottish Reformers. They project their thought into the future; the temporary happenings of their own generation are as naught compared with the ages to come. "Yea," cries Knox, rising always above the emergency of present events, "whatever shall become of us and of our mortal carcases, I doubt not but that this cause, in despite of Satan, shall prevail in the realm of Scotland. For, as it is the eternal truth of the eternal God, so shall it prevail, howsoever for a time it be impugned. . . . Yea, God may take some of His dearest children away before their eyes see greater troubles. But neither shall the one nor the other hinder this action, and in the end it will triumph."

There is no such reaching out to posterity in the letters of Martin Luther, for instance. Luther is living always in a vigourous present. It is the struggle at his door that claims his full attention. The Town Council of Altenburg, his obligations to Erasmus, the Elector of Saxony, the Diet of Augsburg, Henry VIII of England, the innumerable Nicolases, Johannes, and Jacobs, Justuses, Phillips, Margarettas of his wide circle of friends, their weddings, their houses, their daily lives, his own wife Kathie, most practical and efficient among women,—all engross his sympathy and his advice. It is all important that the truth should act on their immediate surroundings, and relieve the pressure of daily affairs. If his mind wandered from

the world as he found it, it contemplated the glories of the Kingdom of Heaven, the peace and rest attendant upon those who had ended their earthly labours; but the light of generations to come, the establishment of the truth upon earth in future centuries, does not occupy his thoughts to the same extent as it does those of his fellow Protestants in Scotland.

But from Scotland spring once again the ancient prophets of Israel, imbued with a sense of the Infinite, and of a people ever journeying onward in spiritual apprehension and unfoldment. The Commonwealth of Scotland, giving a mixed obedience to its historic dynasty of Kings, its Lords and captains wearing their gay tartans as Joseph wore his coat of many colours, strangely resembled the Kingdom of Israel as we find it described in Kings and Chronicles. Knox held the position that might almost be said to equal that of Samuel, or Elijah, or Jeremiah. His influence was extraordinary, yet he never at any time professed to be more than a minister of God's word. Possessed of no civil authority, he is still the most prominent figure in Councils and in Parliaments. It is Knox who writes to Cecil, Elizabeth's Minister in England, receives his reply and lays it before the Lords of Congregation at Stirling, and is given licence and liberty to reply again as he deems best. It is Knox, preaching from the Prophet Haggai at the time of the first Protestant Parliament, who laid the foundation of the Confession of Faith which he also largely framed. Again it is Knox that the Queen summoned to Court when she wished to confer upon important points of law and government. He is at once the most learned, the most irrefutable authority in the realm, whether it be to abolish the mass, to make foreign treaties, or to found a University. He had neither titles

nor enrolments, yet it would be hard to decide where the dominance of his influence began or ended. He ranks in power with those "men of God" in the old Testament "to whom the word of the Lord came," and who, so long as the nation would listen, became the mouthpiece of divine law and ordinance.

The conversations between this stern exponent of the Decalogue and beautiful, witty, perilous Mary, Queen of Scots, are so amazingly dramatic from the very divergence of temperament and character, that they sound more like fiction than fact. Yet John Knox was summoned into the Royal Presence not once but many times. The first occasion was when the Queen wished to take him to task for having written his treatise against the regiment of women, and she had also heard that his spiritual gifts were nothing but necromancy. He answers her with extreme courtesy, in sentences as polished as alabaster and equally as chilling: "Madam, it may please your Majesty patiently to hear my simple answers. And first, if to teach the truth of God in sincerity, if to rebuke idolatry, and to will a people to worship God according to His Word, be to raise subjects against their princes, then can I not be excused, for it has pleased God in His mercy to make me one amongst many, to disclose unto this realm the vanity of the papistical religion, and the deceit, pride and tyranny of that Roman Antichrist."

As he proceeds in his answer, Mary is interested in spite of herself. The very subjects he introduces she has never heard disputed. The fact that he dislikes women puts her on her mettle. "Ye think then," she says, we may imagine, with a certain questioning defiance, "that I have no just authority?" To which Knox replies: "Plato, the philosopher, wrote his book of *The Commonwealth*. In this he

damned many things that then were maintained in the world and required many things to be reformed; and yet he lived under such politics as then were universally received without further troubling any State. Even so, Madam, am I content to do, in uprighteousness of heart, and with the testimony of a good conscience. I have communicated my Judgment to the world; if the realm finds no inconvenience from the regiment of a woman, that which they approve shall I not disallow, further than within my own breast. I shall be as well content to live under your Grace as Paul was to live under Nero; and my hope is that so long as ye defile not your hands with the blood of the Saints of God, neither I nor that book shall either hurt you or your authority."

It is doubtful whether Mary's education was replete enough for her to hold a very vivid picture of life under the Emperor Nero, so that she spared herself the wound that such a withering analogy might have inflicted. But she felt distinctly that Knox was a thorn in the flesh of royalty, so that when he avers that his preaching had always had the effect of maintaining law and order, she replies: "But yet ye have taught the people to receive another religion than their princes allow. How can that doctrine be of God, seeing that God commands subjects to obey their princes?" "Madam," replies Knox, "as right religion took neither original strength nor authority from worldly princes, but from the eternal God alone, subjects are not bound to frame their religion according to the appetites of their princes."

Even in the queer, heavy, old wood cut which is the only authentic portrait the world has of John Knox, it is easy to see in the breadth of forehead, in the great eyes, the powerful nose, the long flowing beard, the majesty and

strength of a son of the Prophets. Picture this form, impelling, commanding, these eyes glowing like live coals, and a voice magnificent in volume, reverberating against the massive stone walls of Holyrood Palace in such a declaration of the basic principles of Democracy as this: "Oft it is that princes are the most ignorant of all others in God's true religion, as we may read in the histories of times before the death of Christ Jesus as well as after. If all the seed of Abraham should have been of the religion of Pharaoh, to whom they were long subjects, pray you, Madam, what religion should there have been in the world? Or, if all men in the days of the Apostles should have been of the religion of the Roman Emperors, what religion should there have been upon the face of the earth? Daniel and his fellows were subjects to Nebuchadnezzar, and to Darius, and yet, Madam, they would not be of their religion: for the three children said, 'we make it known unto thee, O King, that we will not worship thy Gods.' And Daniel did pray publicly to his God against the expressed commandment of the king. And so, Madam, ye may perceive that subjects are not bound to the religion of their princes, albeit they are commanded to give them obedience."

"Yea, but none of these men raised the sword against their princes," said the Queen, tensely holding her ground, her wits straining to keep pace with the argument. "Yet, Madam, ye cannot deny that they resisted: for in some sort, these resist that obey not the commandments that are given."

"But yet, they resisted not by the sword." Mary's jewel-bedecked head must have punctuated her quick answer with one or two equally quick little nods, her delicate throat framed in its high Medici lace collar have

pressed slightly forward, her bosom filled with a sudden sharp breath.

"God, Madam, had not given unto them the power and the means."

"Think ye, that subjects having power may resist their princes?"

John Knox did think so, and said so in no uncertain words, and Mary, Queen of Scots stood, so the old record reads "amazed for more than a quarter of an hour." She was not so wicked or so proud that she did not recognise an all-controlling power in the universe, named Deity. She was not so vain or so frivolous but she could feel the feet of a great concourse of people sweeping away thrones and dynasties as a flood sweeps away all in its path. Yet the thought was inconceivable.

"Well, then," she replied at length, "I perceive that my subjects shall obey you, and not me; and shall do what they list, and not what I command: and so must I be subject to them, and not they to me."

Knox explained that his travail was that both princes and subjects should obey God. "And, Madam," he urged, "this subjection to God and to His troubled Church is the greatest dignity that flesh can get upon the face of the earth, for it shall carry them to everlasting glory." They argue for and against the truth of the Roman religion, until Mary says, "Ye interpret the Scriptures in one manner and they interpret in another; whom shall I believe? and who shall be Judge?"

Knox declares that all truth can plainly be proved from a study of the Scriptures, and brings forth many arguments against the "mass." Mary sighs, baffled and tired. "Ye are ower sair for me," she admits, meaning too deep, too

intellectual—"but if they were here that I have heard, they would answer you."

After talking yet some little while longer, the Queen is called to dinner, and the interview draws to a close. And it is then that Knox becomes as nearly compassionate as the granite of his nature will allow. "I pray God, Madam," he says, "that ye may be as blessed within the commonwealth of Scotland, if it be the pleasure of God, as ever Deborah was in the commonwealth of Israel."

It was probably the only time in her life that Mary, Queen of Scots, beset as she was with flatterers and opportunists, ever received such a genuine blessing, sincere as it was singular. She probably understood its scope even less than she could have received the previous reference to the Emperor Nero. Yet for Knox, it must have meant that his vision of womanhood had suddenly widened and mellowed; that he saw clearly,—perhaps for the first time, the possibility for Christendom and for earthly government of a woman who should be great as Deborah had been great, royal with spiritual endowments, wise, good, and pure, intuitively righteous, a leader of the people, morally victorious; and that his vision became simultaneously a great desire, a prayer for such a woman to be raised up as a witness to the power of God in the world.

An enlightened knowledge of the true position of woman, and of freedom and democracy, seems as natural to the children of today as the very air they breathe, so natural indeed that it almost savours of superstition to say that such benefits are the blessings of those who have spent their lives in past centuries praying for just such a state. Yet we must not forget that progress has come through the gradual enlightenment of our forefathers, through

their mighty wrestlings, their fervent prayers. And there is surely great comfort in believing that every holy ideal conceived within the thought of man, no matter how weak, or how obscure its origin, will most certainly come at last to the light of world manifestation.

John Knox never again bestowed a like blessing on his sovereign. The breach between them widened. She persisted in pursuing the religion of the Papists, and he felt her promises to be unstable and void. "If there be not in her," said he, "a proud mind, a crafty wit and an indurate heart against God and His truth, my judgment faileth me."

The Queen objected strongly to his publicly denouncing in his preaching the practices of the Court, and summoned him to repeat to her personally the exact words of his sermons. Such trenchant disapproval of music and dancing she could hardly believe to have issued from the mouth of man.

"What shall we say, but that the Devil hath taken possession of the throne of God, which ought to be fearful to all wicked doers, and a refuge to the innocent oppressed. How can it be otherwise? Princes will not understand; they will not be taught as God commands them. God's law they despise, His Statutes and holy ordinances they will not understand; they are more exercised in fiddling and flinging than in reading or hearing God's most blessed word, and fiddlers and flatterers who commonly corrupt youth are more precious in their eyes than are men of wisdom and gravity. . . . Of dancing, Madam, albeit in the Scriptures I found no praise of it and in profane writers it is termed the gesture rather of those that are mad and in frenzy than of sober men, yet do I not utterly condemn it providing that two vices be avoided. Firstly the principal vocation of those that use that exercise must not be neg-

lected for the pleasure of dancing; secondly they may not dance as did the Philistines their fathers, for the pleasure that they take in the displeasure of God's people. If they do either they shall receive the reward of dancers, and that will be drink in hell unless they speedily repent."

No gentlewoman, however pleasure-loving and irresponsible, cares to hear herself described as being so irredeemably wicked that she is in immediate danger of hell-fire, and Mary's delicately constituted, wholly feminine brain, must have been frightened and bewildered at such a terrible picture of her own character. She immediately wished to shift responsibility on to other shoulders, and provide a means of escape for herself. "Your words are sharp enough as ye have spoken them," she said, "but yet they were told to me in another manner. I know that my uncles and ye are not of one religion, and therefore I cannot blame you, albeit you have no good opinion of them. But if ye hear anything of myself that mislikes you, come to myself and tell me, and I shall hear you."

"As to your own personage, Madam," he replies with stiff *sang-froid*, "I would be glad to do all that I could for your Grace's contentment, provided that I exceed not the bounds of my vocation. I am called, Madam, to a public function within the Kirk of God, and am appointed by God to rebuke the sins and vices of all. I am not appointed to come to every man in particular to show him his offence; that labour were infinite. If your Grace will please to frequent the public sermons, I doubt not but that ye shall fully understand both what I like and dislike, as well in your Majesty as in all others. Or, if your Grace will assign unto me a certain day and hour when it will please you to hear the form and substance of doctrine which is proposed in public to the churches of this realm, I will

MARY, QUEEN OF SCOTS

most gladly await upon your Grace's pleasure, time, and place. But to wait upon your chamber door, or elsewhere, and then to have no further liberty than to whisper my mind in your Grace's ear, or to tell you what others think and speak of you, neither will my conscience nor the vocation whereto God hath called me to suffer it. For albeit at your Grace's commandment I am here now, I cannot tell what other men shall judge of me, when they learn that at this time of day I am absent from my book, and waiting upon the Court."

"You will not always be at your book!" she flung back, as she peremptorily turned away. But the great battle between them was on the occasion of his preaching against the Queen's marriage, prophesying woe to the country if it installed a Papist as its ruling head. She sent for him in the most vehement fume, declaring that never prince was treated as she was.

"I have borne with you," she cried, "in all your rigorous manner of speaking, both against myself and against my uncles; yea I have sought your favours by all possible means. I offered unto you presence and audience whensoever it pleased you to admonish me, and yet I cannot be quit of you. I avow to God, I shall be once revenged!" and then suddenly she burst into hysterical tears, and sobbed and sobbed, and sobbed, so that her private page could scarcely be quick enough with handkerchiefs for her eyes. Knox replied when his voice could be heard that he was sent to preach the Evangel of Jesus Christ, and to flatter no flesh upon the face of the earth,—to all of which the Queen could only wildly cry: "But what have ye to do with my marriage? What have ye to do with my marriage? Or what are ye within this commonwealth?" and sob and cry again.

Knox called this frenzied weeping of the Queen "inordinate passion," but it was more than this. It was frail, finite mortality stirred to its depths by sharp contact with Principle and Law. It was human sense rocking backwards and forwards, terrified at the realization of its own powerlessness in the presence of the truth voiced with inexorable, pitiless force. It was a fitful, feeble, little gleam of good, struggling helplessly with desperate destiny dragging her to an unknown doom. This man who would not leave her alone, whom she could not leave alone, had knowledge that would save her, but she dared not trust that salvation, for as yet she knew not clearly from what it was she needed to be saved. He at once attracted and repelled her.

There was nothing in this masterful preacher's religion to appeal to her heart or her fancy, but there was a terrible power in it; there was a force that shattered her most delicate dreams of pleasure and fortune: it would spy out and circumvent her most secretly planned actions. She wished to be just, but she wanted most to be happy and above all to be loved. This religion lacerated her pride, and tormented her soul—so, she wept on and on. Poor, proud, distracted Mary, Queen of Scots. She felt as one poetess has expressed it, that

> "Sometimes horror chills our blood
> To be so near such mystic things;
> And we wrap round us for defence,
> Our purple manners, moods of sense—"*

All this while John Knox stood still, perfectly motionless and still without any alteration of countenance. Finally he said: "Madam, I speak in God's presence. I never delighted in the weeping of any of God's creatures . . . see-

*Elizabeth Barrett Browning.

ing, however, that I have offered you no just occasion to be offended, but have spoken the truth as my vocation craves of me, I must sustain your Majesty's tears, albeit unwillingly, rather than dare hurt my conscience, or betray my commonwealth through my silence."

Nevertheless the Queen never forgave him; for when she contrived to have him brought to trial for High Treason and arrived in great pomp to judge the case, with the Master of Maxwell on one arm of her chair and Secretary Lethington on the other, she gave a preliminary sally of laughter and cried, "Yon man gared me greet (made me weep), and grat never tear himself: I will see if I can gar him greet."

They succeeded in their trial about as well as if Saul had accused Samuel of high treason. Neither the Queen nor Lethington were any match for John Knox; his rhetoric and his learning, his powers of argument and his knowledge of the Bible from cover to cover, made him impervious to every sling and arrow of his enemies. By votes of the greater part of the nobility he was acquitted, and returned in peace to his house. There was neither dancing nor fiddling at the Court that night. Bitter disappointment reigned in the Queen's heart, wounded pride, and baffled revenge.

"Conceit in weakest bodies strongest works," and human nature beat in vain against a granite-loyalty that served Principle rather than Princes.

"What have ye to do with my marriage?" No wonder Mary asked that question, stirred and shaken to the depths of her being; for had she but known it, her own son that was to be born of this very marriage was the future King of England and Scotland, James I, under whose patronage the great "authorised version" of the Bible was made.

This great English Bible, published in 1611, remains to this day the sacred scriptures of the English-speaking peoples all over the world. For beauty of language and diction it has never been excelled.

When Mrs. Eddy was asked if the Lesson Sermons could not be made up from the Bible and *Science and Health*, and printed in convenient form for the use of the readers before the congregation, she would not allow it to be done. The verses chosen for each lesson must be read from the King James Bible. The first religious tenet of the Christian Science Church is:

> "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." (*Science and Health*, p. 497.)

and in this tenet speaks the true daughter of the Scottish Reformation. John Knox established Protestantism in Scotland on this very same rock, for chapter 19 of his *Confession* affirms: "As we believe and confess the Scriptures of God sufficient to instruct and make the man of God perfect, so do we affirm and avow the authority of the same to be of God, and neither to depend on men nor angels." While in a previous page he emphatically says, "and such Kirks, we the inhabitants of the realm of Scotland, professors of Christ Jesus, confess us to have in our cities, towns, and places reformed; for the doctrine taught in our Kirks is contained in the written Word of God, to wit in the books of the Old and New Testaments."

Of these Testaments Mrs. Eddy writes:

> "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained. . . . It is this

> spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith." (*Science and Health*, p. 547.)

Indeed, as one studies the personality of these two great religious reformers, separated as they are by nearly three centuries, a remarkable intellectual and spiritual kinship between them is readily discerned. Although Mrs. Eddy was as loving and tender as John Knox was stern and severe, yet there is in the conception of Church Government as they both gave it, a similarity that is quite remarkable. Both have the same poise and sanity of mind when applying their powers to regulating human affairs. Both show the same wise discrimination and lofty morale in dealing with social life and its necessities. There is with both the same respect for law and government, for the office of Magistrates, Judges, Princes, and all administrators, together with an equal insistence on liberty of conscience. Neither would counsel disobedience to any lawfully constituted governor, but should such a one fail to fulfil the duties and responsibilities of his or her high office, then they would demand instant displacement, and the appointment of a more worthy representative.

The following passage "of General Councils, of their Power, Authority, and causes of their convention" is characteristic of Knox's attitude of mind towards organization. "As we do not rashly condemn that which godly men assembled together in General Council lawfully gathered have approved unto us; so without just examination dare we not receive whatsoever is obtrused unto men, under the name of General Councils. For plain it is, that as they were men, so have some of them manifestly erred, and that in matters of great weight and importance. So far, then, as the Council proveth the determination and

commandment that it giveth by the plain Word of God, so far do we reverence and embrace the same. . . . The cause, then, why General Councils were convened was neither to make any perpetual law, which God before had not made, nor yet to forge new articles of our belief, nor to give the Word of God authority, much less to make that to be His word, or yet the true interpretation of the same, which was not before by His holy will expressed in His word. . . . The other (cause) was for good policy and order to be constituted and observed in the Kirk, in which, as in the house of God, it becomes all things to be done decently and in order. Not that we think that a policy and an order in ceremonies can be appointed for all ages, times, and places; for as ceremonies such as men have devised, are but temporal, so may and ought they to be changed when they rather foster superstition than edify the Kirk using the same."

Here, again, is that reaching forward towards future development. With Knox there is always the atmosphere of the immutable law of God graven on the stone tablets of Sinai, and at the same time the ever moving tabernacle of the wilderness, marching onward day by day progressing towards the perfect practice of the law. It is the same spirit that breathes through the lines of Mrs. Eddy:

> "The Magna Charta of Christian Science means much, *multum in parvo*—all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his Creator is self-governed. The Church is the mouthpiece of Christian Science,—its law and Gospel are according to Christ Jesus; its rules are health, holiness, and immortality,—equal

rights and privileges, equality of the sexes, rotation in office." (*Miscellany*, p. 246.)

"Human law is right only as it patterns the divine. Consolation and peace are based on the enlightened sense of God's government." (*Miscellany*, p. 283.)

With both these teachers, obedience to God carries automatically respect and reverence for a just administration of divine law operative in human affairs. In one of his disputations with Secretary Lethington, Knox declares, "God's ordinance is the conservation of mankind, the punishment of vice, and the maintaining of virtue, which is in itself holy, just, constant, stable, and perpetual;" Mrs. Eddy maintains the same position when she equally declares that:

"Truth, life, and love are the only legitimate and eternal demands upon man; they are spiritual laws enforcing obedience and punishing disobedience." (*Miscellany*, p. 159.)

When asked at one time for her political views, Mrs. Eddy replied:

"I am asked, 'What are your politics?' I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbour as myself." (*Miscellany*, p. 276.)

Nowhere so vividly as in Scotland does the Reformation of Religion unite the Mosaic dispensation with the grace of the Gospel. There, as vividly displayed as their plaids of "many colours," may be seen Israel receiving the Messiah. This spirit of theocracy blossoms into flowers of love and joy in the unfolding truth of Christian Science, wherein

the grave, sober law of *The Confession and the book of Discipline* becomes the sustaining and healing law of *Science and Health*, both derived from the Bible, and based on the testimony of prophet and apostle, both operating without respect of person, the former preparing the souls of men for Christ's Kingdom in Heaven, the latter bringing salvation to soul and body, and revealing Christ's Kingdom and reign of harmony upon earth.

CHAPTER XV

Queen Elizabeth

WE have many references in these pages to Great Britain's identification with the ten lost tribes of the House of Israel, and to those unacquainted with the result of historical research in this direction, such references may seem obscure and bewildering. We can only crave indulgence for this viewpoint and would remind our readers that there are many books in circulation* which enter minutely into every detail of this interesting and engrossing subject. It is impossible to trace the pathway of spiritual illumination in the world, and the spread of the Gospel in the English tongue, without standing time and again upon ground which has its foundation in the fulfilment of Old Testament prophecy concerning the establishment of Israel as a spiritual world-power with a great mission of salvation to mankind. It is also impossible to follow the development of Christ and Christianity in world-consciousness, and not acknowledge that the promise made in Genesis that the seed of the woman should bruise the serpent's head, has never been allowed to lapse, and that the blessing given to Joseph, which was to be of the feminine quality, has proved a blessing in England over and over again at times of supreme national crises. Just as Boadicea rose up an inspired leader during the early Roman invasions, forcing the foreign foe to loose its hold on the land which was to be the sanctuary of the Bible, so Elizabeth Tudor was raised up to hold England free against the fierce onslaughts of ecclesiastical Rome during the

*The Covenant Publishing Co., 14 Fetter Lane, London, E.C.

ELISABETHA D. G. ANGLIAE FRANCIAE HIBERN. ET VERGINIAE REGINA AVSPICATISS.
POSVI DEVM ADIVTOREM MEVM.
Tros abſit: merito miratur Afer Elisam:
Anglus idem tibi non præſtet, ELISA, tuus!

QUEEN ELIZABETH

period of the Reformation, a task in itself so complicated, so dangerous and so wonderful, that posterity may well forgive her faults in contemplating her gigantic achievements.

Think what a promise to the England of Mary's reign, flooded with Spanish officials and tormented with the Inquisition, lay folded in the thirty-first chapter of Jeremiah: "The Lord hath appeared of old unto me saying, Yea, I have loved thee with an everlasting love: . . . Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." And England, in sports, jousts, dancing and dramatic pageantry, was never merrier than in the days of her virgin Queen Elizabeth!

Here it may be asked what possible claim can Elizabeth have to be classified as a great spiritual reformer? She was not even an avowed Protestant in the sense in which Luther and Knox were Protestants. Her reign, though crowned with great victories, was also stained with deadly crimes, and the worldly intrigues and passions of her court, the autocracy of her government, the scheming ministers and opportunists who fawned for her favours or forced her actions, ill-accord with such pure and sacred sanctuaries as the class room of Origen, or the cell of the venerable Bede. Yet, when we look out upon history and think of a woman who is worthy to stand with the great champions of religious freedom and defenders of true Christianity, it would be difficult to name one who shared the cup of human struggle to a more far-reaching extent, who faced greater odds, entirely defenceless and alone, or who bore the crushing weight of responsibility for the welfare of Christendom surrounded by the malice and hatred of

inveterate foes, with greater fortitude and devotion to duty.

When our great Master returned a salutation with the words: "Why callest thou me Good? There is One Good, that is God," we need not stand aghast that the most tried and envied ruler in Europe was far from perfect in all her ways. We may rather honour certain golden traits of righteousness which she vindicated for the common weal of mankind. For, to say that God is Good, and God is All-power, is one thing. To prove this statement is another. To profess love to God, or to really rely upon Him in times of stress, confusion or panic, is a far more exalted type of devotion to Principle, and a far worthier example for posterity. And Elizabeth did rely upon God, nobly and bravely, to the saving of the nation.

We are apt to think of Elizabeth as a bedecked, bejewelled, beruffled, luxuriously decorated apparition of sixteenth century fashion, with brocaded, tapestried ladies, trussed in hoops and velvets, following in her train. But we also have a less known but equally authentic picture of her as a Princess, young, innocent, pale, gowned in a simple white dress, as she was landed, at the peril of her life, through the Traitor's Gate to be incarcerated in the Tower, by order of her half-sister Mary and her Catholic consort, Philip II of Spain. The cold grey water soaked the stones of the landing place, and the dismal buildings loomed up grimly in the fast falling rain, whereupon she exclaimed: "Here lands as true a subject being prisoner as ever landed at these stairs! Before thee, O God, I speak it, having no other friend but thee alone," and, when Gardiner's council, who wished her death, persecuted her with questions to try and trap her into a charge of treason, she rejoined: "Well, my lords, you sift me narrowly, but you can

do no more than God hath appointed, unto whom I pray to forgive you all!" and this she said with such sincere generosity that the Lord of Arundel was filled with remorse for his unknightly conduct and became her ardent protector, and then, since the egotism of human nature is not stifled in a single resolution, an equally ardent and less welcome wooer for her hand!

It is part of the trial of womanhood that she has to experience adulation which is as selfish and as dangerous as open hatred. The Founder of the Christian Science Movement experienced, as did Elizabeth, the full misery of such situations. Both poured out affection and money on those they had a right to trust, and who yet turned and scattered their human affection to the winds. Mrs. Eddy had deep cause, from the standpoint of human experience, to cling as she did to a higher refuge.

"Good is my God, and my God is good," (*Miscellaneous Writings*, page 206,) she wrote with heartfelt fervour. "I have chosen God as my helper," was the sentence Elizabeth had stamped on her silver coinage, when at last History turned on its axis of destiny, and, in place of Mary and Philip, she reigned as Queen.

One of Elizabeth's most spontaneous acts, in the splendid pageants of her "recognition-procession" through the city of London, was to accept a Bible, in English, from an allegorical figure representing Truth, which was let down into her chariot by a silken string. She received it in both her hands, kissed it, clasped it to her bosom, and thanked the city for this present, esteemed above all others, and she promised to read it diligently. This meant that the rest of her subjects would be permitted to read it likewise, a boon they had not experienced during the reign of their late sovereign.

The splendid reception and longing desire for better days with which the city of London greeted her accession deeply moved and touched her, and she responded with great earnestness: "Be ye assured that I will be as good unto ye as ever Queen was to a people." And right valiantly did she keep her word. Indeed, she had an almost prophetic conception of her duty towards the nation. Democracy was not born in those days, and her love was more than democracy in the making. There was that stirring within her which was a great wide all-embracing Mother-love. There is nothing to be compared with it in the records of womanhood unless it be found in Mrs. Eddy's great Mother-love for universal mankind, whom she yearned to save from sickness and sin.

> "I love mankind [she wrote], and shall continue to labor and to endure." (*Science and Health*, p. 99.)

Queen Elizabeth's charge to her judges at the commencement of her reign shows how this mighty spirit-force was moving and moulding her purpose. "Have a care over my people," the charge reads. "You have my people—do you that which I ought to do. They are *my* people. Every man oppresseth and spoileth them without mercy. They cannot revenge their quarrel, nor help themselves. See unto them—see unto them, for they are my charge. I charge you, even as God hath charged me. I care not for myself; my life is not dear to me. My care is for my people. I pray God, whoever succeedeth me, be as careful as I am. They who know what cares I bear would not think I took any great joy in wearing a crown." These were solemn, fervent words for a girl of twenty-five to deliver to mature men. "These ears," records Dr. Jewel, "heard Her Majesty speak these words."

In the same spirit of consecrated resolve Mrs. Eddy has written:

> "I saw before me the sick, wearing out years of servitude to an unreal master in the belief that the body governed them, rather than Mind.
>
> "The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs and from the educational systems of the Pharaohs, who today, as of yore, hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." (*Science and Health*, p. 226.)

Elizabeth's learning was prodigious. At the age of sixteen she spoke French and Italian well and Latin, as her tutor, the great Roger Ascham, affirms, "with fluency, propriety and judgment." He adds: "She also spoke Greek with me frequently, willingly, and moderately well. Nothing can be more elegant than her handwriting, whether in the Greek or the Roman character." She began her studies each day with the New Testament in Greek, followed by select orations of Isocrates and the tragedies of Sophocles, and her theological reading included St. Cyprian and the "Commonplaces of Melancthon." She was a match for all the foreign ambassadors, as she could answer them all in a tongue they could understand, "gracefully and to the point." She lectured to Oxford University in Latin, breaking off in the middle of an oration to provide a seat for her lame Secretary of State, and picking up the

thread of her discourse without the slightest difficulty. She delighted in the conversation of learned travellers and in hearing of the Government customs and discipline of other countries. She enjoyed good music, would sometimes dance herself, and often played chess. Her interest in legal matters was acute, and no book was issued from a printing press but she must first scrutinize it herself.

Elizabeth was acutely sensitive to thought, and during periods of peculiar plotting against her life and her throne, was often subject to violent attacks of illness. Yet she would never consent to take physic. Her scorn of medicine was the despair of her attendants! She also refused to drink wine except at rare intervals and in very small quantities, as she said she did not wish her intellectual senses to be clouded. Often she must have carried a weary and aching body, for she could never have been strong in the accepted sense of the word; but yet, she never failed to present a regal front to her subjects, her faith in the Presence of a Higher Power sustaining her. Alfred Noyes gives us a wonderfully graphic description of her in his great epic poem, "*Drake:*"

> "The song ceased: all was still; and now it seemed
> Power brooded on the silence, and Drake saw
> A woman come to meet him,—tall and pale
> And proud she seemed: behind her head two wings
> As of some mighty phantom butterfly
> Glimmered with jewel-sparks in the gold gloom.
> Her small, pure, grey-eyed face above her ruff
> Was chiselled like an agate; and he knew
> It was the Queen." (Book I.)

Drake, under the disguise of piracy, spoiled the great Spanish merchant ships returning from the Pacific laden with South American gold and treasure. These bold

exploits did not, however, prevent the combined force of Rome and Spain from slowly accumulating, with bitter hatred against England, dire preparations for Elizabeth's downfall, preparations which she had been holding at bay with utmost wisdom and watchfulness for thirty long years. Ever since Mary had died, and his influence in England was set at naught, Philip had set greedy eyes upon English soil. He had wooed Elizabeth as a suitor, but failing to gain entrance by peaceable intrigue, he became the willing centre of the plots of Rome for world-dominion, and Rome, with the vast wealth of Spain to draw upon, felt she had now power to strike a death-blow at English liberty, for which she had schemed for centuries.

Pope Sixtus V reiterated the anathema of his predecessors, Pius and Gregory, and proclaimed in addition a crusade of Papal Europe against the heretical Queen of England. The King of Spain gravely charged the Duke Medina that in the forthcoming subjugation of England he should in no wise harm the person of the Queen, but should, as speedily as he might, take order for the conveyance of her person to Rome, to the purpose that His Holiness the Pope should dispose thereof in such sort as it should please him! If Luther burnt the Papal Bull at Wittenberg, Elizabeth as daringly retorted the Papal excommunication by causing the Bishop of London to anathematize the Pope in St. Paul's Cathedral.

She has been accused of duplicity and faithlessness when she tried by all means at her command to avert the catastrophe of open war, and sought to checkmate through every diplomatic avenue, both in Scotland and on the Continent, the evil intents of the one enemy. When at last the Great Armada put out to sea, Elizabeth was at bay, entirely alone without a single ally in the world. But

though thus entirely self-dependent she was resolute, calm, heroic and glorious in her God-reliance. There was no lack of courage or of faith.

It was at this hour of crisis that Queen Elizabeth established the first English newspaper, called *The English Mercurie*. It was printed by her own printer, Christopher Barker, by authority "for the prevention of false reports." Such a paper was needed, for the air was full of rumours, yet, when the invasion was actually at the gate, the country was welded together as one man. There was no more confusion, no more calling black white and white black. Secret conspiracy was laid bare in the open, and duty was made plain. It was a terrible hour, but a blessed one.

On the 19th of July, 1588, after days of watching through fog and wind, the bold pirate Fleming was able to tell Lord Howard of Effingham, who was Admiral-in-Chief of the little fleet, that the Armada was hovering off the Lizard point. "The next day," says Camden, "the English descried the Spanish ships with lofty turrets like castles in front like a half-moon, the wings thereof spreading out about the length of seven miles, sailing very slowly, though with full sails, the winds being as it were tired with carrying them, and the ocean groaning with their weight." Noyes describes in his epic how the bonfires were lighted on every hill as a sign of danger, and how the nation rose to meet the enemy:

"St Michael's Mount
Answering the first wild beacon far away
Rolled crimson thunders to the stormy sky!
The ropes were knotted. Through the panting dark
Great heaving lines of seamen all together,
Hauled with a shout, and all together again
Hauled with a shout against the roaring wind;
And slowly, slowly, onwards towards the sea

Moved the *Revenge* and seaward ever heaved
The brawny backs together, and in their midst
Suddenly, as they slackened, Drake was there
Hauling like any ten, and with his heart
Doubling the strength of all, giving them joy
Of battle against those odds. . . .

"There as they toiled
Answering a score of hills, old Beachy Head
Streamed like a furnace to the rolling clouds,
Then all around the coast each windy ness
And craggy mountain kindled. Peak from peak
Caught the tremendous fire, and passed it on
Round the bluff East and the black mouth of Thames,—

"Ay Northward to the waste wild Yorkshire fells
And gloomy Cumberland, where like a giant,
Great Skiddaw grasped the red tempestuous brand,
And thrust it up against the reeling heavens.
Then all night long, inland, the wandering winds
Ran wild with clamour and clash of startled bells;
All night the cities seethed with torches, flashed
With twenty thousand flames of burnished steel;
While over the trample and thunder of hooves blazed forth
The lightning of wild trumpets. Lonely lanes
Of country darkness, lit by cottage doors
Entwined with rose and honeysuckle, roared
Like mountain-torrents now.—East, West and South,
As to the coasts with pike and musket streamed
The trained bands, horse and foot, from every town
And every hamlet. All the shaggy hills
From Milford Haven to the Downs of Kent,
And up to Humber, gleamed with many a hedge
Of pikes between the beacon's crimson glares;
While in red London forty thousand men,
In case the invader should prevail, drew swords
Around their Queen. All night in dark St Paul's
While round it rolled a multitudinous roar

As of the Atlantic on a Western beach,
And all the leaning London streets were lit
With fury of torches, rose the passionate prayer
Of England's peril:

O Lord God of Hosts
Let thine enemies know that thou hast taken
England into Thine hands."

Let us repeat the prayer in Elizabeth's own words, *for she wrote it* and gave it for the whole Church and realm to pray:

"We do instantly beseech Thee of Thy gracious goodness to be merciful to the Church militant here upon earth, and at this time compassed about with most strong and subtle adversaries. O let thine enemies know that thou hast received England, which they most of all for Thy Gospel's sake do malign, into Thine own protection. Set a wall about it, O Lord, and evermore mightily defend it. Let it be a comfort to the afflicted, a help to the oppressed, and a defence to Thy Church and people, persecuted abroad. And, forasmuch as this cause is new in hand, direct and go before our armies both by sea and land. Bless them and prosper them, and grant unto them Thy honourable success and victory. Thou art our help and shield: O give good and prosperous success to all those that fight this battle against the enemies of Thy Gospel."

Noyes goes on to tell how as the

"dawn thro' mist-wreaths broke,
And out of Plymouth Sound at last, with cheers
Ringing from many a thousand throats there struggled
Six little ships, all that the night's long toil
Had warped down to the sea (but leading them
The ships of Drake), there rose one ocean-cry
From all those worshippers: 'Let God arise
And let His enemies be scattered.' "

Elizabeth was then fifty-five years old, a considerable age for a lady in those days, yet she clad herself in a corselet of armour and rode among her troops cheering and inspiring them with speeches and expectation of victory, and camping with them as near to the coast as her Generals would permit. "I am come amongst you as you see at this time," she declared, "not for my recreation and disport, but being resolved, in the midst and heat of the battle, to live or die amongst you all—to lay down for my God, and for my Kingdoms, and for my people, my honour and my blood even in the dust! . . but by your obedience to my General, by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over these enemies of my God, of my Kingdoms, and of my people."

It were well to read once more how, as in ancient Bible days, "the stars in their courses fought for Sisera," the great winds of heaven and the waves of the sea fought for England: how in the midst of a tempest, which, in the words of the chronicle "shook heaven and earth," Frobisher, Howard and Drake, with scarcely any powder or shot to fight with, chased the Spaniards and never lost a single English ship, while the Spanish galleons, which they could not sink or destroy, were driven helpless wrecks in the teeth of the flying gales to shatter themselves against the rocks of the Orkneys in the far North.

"And ever the storm
Roared louder across the leagues of rioting sea,
. . . Off the dark Firth of Forth
At last Drake signalled and lay head to wind.
Watching, 'The chariots of God are twenty thousand'
He muttered, as for a moment close at hand
Caught in some league-wide whirlpool of the sea
The mighty galleons crowded and towered and plunged

Above him on the huge o'erhanging billows,
As if to crash down on his decks; the next,
A mile of ravening sea had swept between
Each of those wind-whipt straws and they were gone,
With all their tiny shrivelling scrolls of sail,
Through roaring deserts of embattled death,
Where like a hundred thousand chariots charged
With lightnings and with thunders, the great deep
Hurled them away to the North.

. . . . . .

'Not unto us'
Cried Drake, 'not unto us—but unto Him
Who made the sea, belongs our England now!
Pray God that heart and mind and soul we prove
Worthy among the nations of this hour
And this great victory."

Elizabeth would never name her successor. Even when she was dying she gave no really definite intimation that she was willing that James Stuart, the son of her Catholic enemy, Mary, Queen of Scots, should reign in her stead. She did not realize to what an extent the reformed religion was leavening the whole of Scotland, and in some ways making strides in advance of English reform. Yet she knew divine Providence was working, and that the deliverance vouchsafed to her people from the yoke of Rome could not be reversed. From the human viewpoint it was problematical. There was no evidence at hand to point the way. And so the mighty Queen passed into the life beyond, returning no answer to those who so persistently questioned her, but in the silent wrestling of her soul, committed her beloved people unto God.

Elizabeth's heir was not to be a child after the flesh. It was to be a book—the great Authorized Version of the Bible.

CHAPTER XVI

Echoes from an Early Prayer Book

SIDE by side with the translation of the Bible came an event of secondary, but none the less tremendous, importance for religion in England, and that was the establishment of the English Prayer Book. It was first brought into use in 1548, the reign of Edward VI, and revised by Elizabeth. Severe Acts of Uniformity obliged all clergy to adhere to its phraseology. For beauty of diction it rivals the verse of Shakespeare and the Epistles of St. Paul, while its sincerity of feeling and incomparable dignity has caused it to live century after century an integral part of English national life.

While Christ Jesus came to fulfil the old covenant and blessing of Jacob, He also instituted a new and progressive covenant by which He makes all who faithfully serve Him "Kings and priests unto God" (Rev. 1 : 6), and this revelation of man's relation to God in a broad and universal sense rises above the national standpoint to the spiritual and divine. Men with the New Testament in their hands soon began to make this discovery for themselves, and to feel that beyond the benefit of being able to pray to God in their own mother tongue, they wished to give utterance to prayers in their own words, that their supplications might spring from their own hearts and consciences, and not from the minds of others, however beautiful and appropriate the thoughts of others might be.

Furthermore, while the English Prayer Book was a wonderful reaction from the bondage of Rome, it was not

entirely free from the materialism of the middle ages with regard to the commemoration of the Lord's Supper, and it was on this vexed question that the martyrs had, in the words of Latimer, lit "such a candle in England as by the Grace of God shall never be put out." It is therefore of supreme interest, in the face of fifteenth and sixteenth century controversies over the form of prayer to be used at the Communion Service (and indeed in the face of the present day discussions over proposed changes), to go back to a very early collection of Christian prayers by an Egyptian Bishop, made about 350 A.D., and see in what a far more anti-sensual spirit he has expressed his formula for the Church Sacrament. This collection, discovered in the Greek Monastery of Mount Athos and translated by Bishop Wordsworth (London 1899), is called *Bishop Serapion's Prayer Book*, and is the earliest known Anaphora or Canon. In it the narrative of the Institution of the Eucharist reads thuswise:

"This bread is the likeness of the Holy Body, for the Lord Jesus Christ in the night in which He was betrayed took bread and brake and give to His disciples saying 'Take and eat, this is my Body which is being broken for you for the remission of sins.' Wherefore we also making the likeness of the death have offered the bread, and we beseech Thee through this sacrifice be reconciled to all of us and be merciful, O God of truth; and as this bread had been scattered on the top of the mountains and gathered together, came to be one, so also gather Thy Holy Church out of every nation and every country and every village and house, and make one living Catholic Church.

"We have offered also the cup, the likeness of the Blood, for the Lord Jesus Christ taking a cup after Supper said to His own disciples 'Take, drink, this is the New Covenant

which is my Blood which is being shed for you for remission of sin.' Wherefore we have also offered the cup, presenting a likeness of the Blood.

"*The Consecration.* O God of truth, let Thy Holy Word come to sojourn on this bread that the bread may become Body of the Word, and on this cup that the cup may become Blood of the Truth. And make all who communicate to receive a medicine of life for the healing of every sickness, and for the enabling of all advancement and virtue, not for condemnation, O God of Truth, and not for censure and reproach. For we have invoked Thee, the uncreated, through the Only-begotten in the Holy Spirit.

. . . . . .

"Receive also the thanksgiving of the people and bless those who offered the oblations and the thanksgivings, and grant health and soundness and cheerfulness, and all advancement of soul and body to this whole people through the Only-begotten Jesus Christ in the Holy Spirit; as it was and is and shall be to generations of generations, and to all the ages of the ages. Amen."

We see by this early canon that good Bishop Serapion used the illustration of bread and wine as symbols of a higher hope. He was not trying to turn Divinity into matter in order to convince Christian congregations of their Saviour's love and the Ever-presence of Christ. Mrs. Eddy sums up the joyous worship of the early centuries when she writes this passage on True Philosophy and Communion:

> "Really, Christianity turned men away from the thought of fleshly sacrifice, and directed them to spiritual attainments. Life, not death, was and is the very centre of its faith. Christian Science carries

this thought even higher, and insists on the demonstration of moral and spiritual healing as eminent proof that God is understood and illustrated." (*Miscellaneous Writings*, p. 345.)

The English Prayer Book preserved the Psalms of David, the thanksgiving of Simeon (the "Nunc Dimittis") and the "Magnificat" of the Virgin Mary, that great charter of spiritual democracy which affirms:

"He (the Lord) hath put down the mighty from their seat, and hath exalted the humble and meek.

"He hath filled the hungry with good things, but the rich He hath sent empty away."

Truth is no respecter of persons. Worldly dominating prelates who sat Sunday after Sunday, robed in silken vestments in their oaken carved stalls, and listened to the words of the Virgin's psalm, never realized that soon a new order of humble men and women would arise, living, vivid witnesses to the power of Mary's declaration about the nature of God, and that from their simple, obscure homes they would bring about such an overturning in the religious order of the world that not only England and Italy would be amazed at the consequences but new lands would be discovered and new nations born, and the great tide of reformation and regeneration would flow outwards and onwards till the last pagan rite should be renounced, the last coercion of the individual conscience be surrendered, and the "earth be filled with the knowledge of God as the waters cover the sea."

THE PURITAN AGE

CHAPTER XVII

A.D. 1600 and Onwards

THE course of this world appears but as one long fighting line, sustaining shock after shock of contending forces locked in a life and death combat. The student of history, as he travels through century after century of ceaseless conflict, sighs wearily, at length demanding that "rest for the people of God" which has been so sweetly promised by the writer to the Hebrews, and which seems so far from fulfilment. More especially is this true of the scribe of religious development, whose narrative is ever at the summit of man's highest effort and most solemn emotion. The true Christian can never be portrayed otherwise than aflame with superhuman courage fighting against flood-tides of evil, and when the light of his generation sets upon hard-won victories, it rises on the morrow upon the heads of his children only to usher in the day of further battle.

It is perhaps for this reason that the notation 1600 is viewed on the pages of history with peculiar delight. There is an entirely erroneous, but wholly pleasurable, feeling that the seventeenth century is a period of peace and prosperity, of quaint old homesteads, carved oak presses, organ music, elderberry wine, four-poster beds and pewter plates. The mind at once conjures up a picture such as Longfellow gives in the opening lines of "Evangeline."

"There in the midst of its farm, reposed the Acadian village.
Strongly built were the houses, with frames of oak and of chestnut,
Such as the peasants of Normandy built in the reign of the Henries.

Thatched were the roofs with dormer windows; and gables projecting
Over the basement below, protected and shaded the doorway.
There in the tranquil evenings of summer, when brightly the sunset
Lighted the village street, and gilded the vanes on the chimneys,
Matrons and maidens sat in snow white caps and in kirtles
Scarlet and blue and green, with distaffs spinning the golden
Flax for the gossiping looms, whose noisy shuttles within doors
Mingled their sound with the whir of the wheels and the song of the maidens."

Visions rise of gay, light-hearted cavaliers with sweeping plumes and Vandyke lace collars, of laughing, graceful, high-born ladies in light, rustling silk gowns, wearing their curls in soft feminine showers about their faces under the daintiest of lace caps; or if the eye turns in fancy to their more sober Puritan sister, it is a very gentle, reposeful picture that greets the gaze,—a modest Psyche, dove-like in her grey suiting, with the folds of her white kerchief as fresh and snowy as blossom in May.

In actual fact, there never was a time when the conflict of convictions was sharper, or England more sorely torn with inward strife, than during this century of her great civil war, an era which remade history and which, after pangs and throes unspeakable, established Protestantism and Parliament as the governing powers of the Realm. The country lanes resounded to the hoofs of armed cavalry. Prince Rupert's Horse and Cromwell's Ironsides turned village and market town alike into military camps, and many a wounded soldier was nursed under the old oak rafters that stretch in solid benediction across the walls of those grey stone manor and farm houses, now nestling so peacefully amid their orchards and pasturage. The peasants of Wycliff's time who had gathered in ignorant, angry mobs, hungry in soul and body, crudely demanding justice, bread, and better laws, had had the Bible—the English

Bible—in their hands for nearly two hundred years, and even if only partially understood, the Bible regenerates all who read it, teaching them something of their heritage as the blessed children of God. The Socialist peasants of Richard the Third's reign had developed into the sturdy independent yeomen farmers and self-supporting tradesmen of ever increasing towns and boroughs. They were thinking men; men who were ready to shake free from the shackles of autocracy and ecclesiasticism, and Conscience sounded through the length and breadth of the land with the voice of a trumpet.

We learn from an old journal the names of those men who joined Cromwell's Ironsides at the siege of Lynn in Norfolk. It is well worth while quoting a few typical ones (the list is long) in order to learn what manner of men they were. We read of Caleb Cornish, Zachary Elsegood, Saul Fyncham, Aaron Fenn, Isaiah Hunt, Aminadab Kett, Hezekiah Mayhew, Ahimelech Price, Selah Rose, Manna Reeve, Israel Toll, Gabriel Willemons, Cornelius Ypres, Shem Quarles, and so on. There is hardly a name that is not taken from the Bible, and most of them from the Old Testament. Surely such an army of God's Covenant men had never gathered with so stern a purpose since the far-off days when the Reubenites, Gadites and Mananites revolted against Temember in Media, and in this age, they could no longer be the conquered ones, for what material weapons could stand against such a force! It was bound to create a physical and moral revolution and to fight with unflinching, unyielding resolve until freedom was a fully accomplished fact. The pronouncements of the prophet Jeremiah were being woven into the tapestry of history:

"Israel is the rod of his inheritance: the Lord of Hosts is His name.

OLIVER CROMWELL

"Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

Oliver Cromwell writes to the Speaker of the House of Commons after the victory of Naseby:

" . . . Honest men served you faithfully in this action. Sir, they are trusty; I beseech you, in the name of God, not to discourage them. I wish this action may beget thankfulness and humility in all that are concerned in it. He that ventures his life for the liberty of his country, I wish he trust God for the liberty of his conscience, and you for the liberty he fights for."

Even in those early days there were signs of each new Protestant sect disapproving of all and sundry who did not exactly agree with their own particular doctrine. The great General alone seemed to match his mighty zeal with an equally mighty tolerance.

"Never were the spirits of men more embittered than now" he writes to General Fairfax in March 1646. "Surely the Devil hath but a short time. Sir, it's good the heart be fixed against all this. The naked simplicity of Christ with that wisdom He is pleased to give, and patience, will overcome all this."

It may not be generally known that Cromwell, through his mother Elizabeth Steward, was descended from the Royal Stuart family of Scotland, and therefore from the Royal house of David. There is some analogy between those first days of Civil war in England and David's early military campaigns, such as the occasion when he gathered together his first army in the cave Adullam. The 22nd Chapter of I Samuel tells us that "every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and

he became a Captain over them." Cromwell's men were more discontented with the regimen of Charles I than ever David's troop was with Saul. Carlyle writes of them in this wise:

"Fact answers, if you see into Fact. Cromwell's Ironsides were the embodiment of this insight of his; men fearing God, and without any other fear. No more conclusively genuine set of fighters ever trod the soil of England, or of any other land."

Yet through the rattle and sting of musketry and the lumbering boom of cannon, sounds ever the murmurous hum of the spinning-wheel. Woman does not lose her place in the national pageant. Elizabeth Claypole (Cromwell's daughter) spreads out the ample dimensions of her quilt and plies her needle in the intricate art of its embroidery; Lady Alice Egerton delights an audience at Ludlow Castle with her dramatic display in Comus; Lady Margaret Ley ("honoured Margaret") is able to converse with scholars and poets, and be regarded as "a woman of excellent wit and understanding;" while Mistress Mary Milton rises above feminine fears and timidity to the point of voluntarily escaping from a marriage which ill-assortment of choice had rendered miserable.

Woman had been born again; she had become a thinking, reasoning creature, a political power in the home, a religious rebellion in the nation. To be sure she did not dare assert her authority in too flagrant terms. Her lords and masters were doubtless blind to the full extent of her influence, but her presence is felt in the religious struggle of the Commonwealth as thyme is scented in a field, however much the grasses may conceal it from view. Whether bleaching linen in the orchard or brewing a posset in the buttery we feel her mind was as full of the legality of Ship

Money and of the Habeas Corpus Act as it was of her herbs, and that she could as well have retailed the contents of Master Baxter's sermon as she could of her store-cupboard.

From this time onward religion acquires a new aspect, a substantiality and fulness, a rounded intensity that can only be accounted for by the recognition of woman's growing share in the experiences and experiments of the religious life. And, since Master Richard Baxter's name has already entered upon these pages we cannot do better than make him our earliest study, because in the first place he was born as far back in the reign of James I as 1615 and lived right on through the reign of Charles I and through the Commonwealth. He saw the restoration of the Monarchy and the reign of Charles II. He lived to see James II on the throne and also his ignominious flight from the country, and he saw William and Mary crowned in James' stead. A long pilgrimage this, stretching little short of twenty-three years between the reigns of two Queens as wide apart from one another as Elizabeth and Anne. A long pilgrimage, we repeat, for a keen sensitive soul like Richard Baxter, whose chief longing was to pass beyond the boundary of this world altogether and find his heavenly rest. We could not chose a Puritan writer of more varied experience, or one who more sincerely expounded the doctrine of Puritanism in its best essentials, free from the petty narrowness and blighting acrimony which alas! in so many instances dimmed the flame of Evangelical light with the soot of egotistic personal opinions.

CHAPTER XVIII

Richard Baxter the Dante of England

WE have advisedly called this great preacher the Dante of England, fully conscious that he was not a maker of verses, and that his exile consisted more in persecution from State officials and his fellow-Puritans than in any expulsion from his native soil. But if he lacked rhyme he certainly did not fail in rhythm, for the exquisite poetry of his prose would rival many a master of sonnet and distich, while the light and shade of his imagery, the tender warmth of his feeling, and the depth of his discernment, place him at once side by side with the perfervid Florentine, and in possession, it may even be said, of a superior genius. What Beethoven is to musicians, and Raphael and Rembrandt are to artists, Richard Baxter is to the whole Evangelical school of Theology. He stands, the great master-mind; one whose intellectual sweetness is as rare as the nectar of choicest fruits ripened under Southern skies. We would even venture to suggest that he was infinitely more spiritual than Milton or John Wesley, for added to the richness and quality of the poet, and the soul-searching zeal of the revivalist, he was attuned to diviner strains of inspiration, and heard, even though it were yet a great way off, the harmonies of the Kingdom of Heaven, the song of angels, God's messages to men, wafted earthwards through the power and peace of redeeming love.

Dante describes the Empyrean, the tenth and last Heaven, in the "Paradiso" as

"Light intellectual, replete with love,
Love of true good, replete with ecstasy,
Ecstasy that transcendeth every sweetness."

Furthermore, Dante* makes the Empyrean the symbol of Theology, the Divine Science. He says:

"The Empyrean Heaven by its peace resembles the Divine Science, which is full of all peace; and which suffers no strife of opinions or sophistical arguments, because of the exceeding certitude of its subject, which is God. And of this He (Jesus) says to His disciples, 'My peace I give unto you; my peace I leave you;' giving and leaving them His doctrine, which is this Science of which I speak."

To Baxter as to Dante the peace of Heaven consisted in a vision of divine qualities of thought expressed in the praise and joy of the blessed company of faithful believers. Infinitely less corporeal than the *dramatis personae* of Milton's great epics, filled always with the spiritual and Christian aspect of moral philosophy in which individuals figured only as states of mind, Baxter was always praying as Dante prayed:

"O power divine, lends't thou thyself to me
So that the shadow of the blessed realm
Stamped in my brain I can make manifest."

It is in this wise that Baxter beholds in thought the vision of the eternal harmony:

"Rest!" he exclaims, "how sweet a word is this to mine ears. . . . To my wearied senses and languid spirits it seems a quieting, powerful opiate; to my dulled powers it is spirit and life; to my dark eyes it is both eye-salve and a prospective; to my taste it is sweetness; to mine ears it is melody; to my hands and feet it is strength and nimbleness. . . . "

*Convito II. 15.

To Baxter, death was the door that ushered him into this land of immortal reality, simply because death was a mode of escape from the earthly burdens of sin and sorrow. Yet curiously enough death was not the reward of these meditations of his upon the "Saints Everlasting Rest." While serving as a Chaplain among Cromwell's Ironsides he was taken seriously ill, and far from home and friends lay solitary and alone in a room at Sir John Cook's in Derbyshire. He was desperately weakened by the queer medical remedies of that age, and had indeed been sentenced to die by the physicians, and so his thoughts turned longingly towards Heaven, and he began to write down his feelings and impressions of the Kingdom of Spirit, with the result that instead of passing out of life, as was daily expected, he lived forty-one years after this experience, writing volume after volume of great works, and preaching before Governors and Kings! The fact is, Richard Baxter's vision of the perfection of God, and the bliss of being wholly His child, was an ever-present reality. All that was necessary to make this living truth become operative was a vigorous denial of the claims of the flesh, and a wide receptivity to the power of Spirit. These conditions Baxter unconsciously, but none the less faithfully, fulfilled, and the result was a resurrection to new life, a banishing of death, and a more glorious light upon his path. Henceforward, the sin and vanity—the deceitful evil of this world, compared with the satisfying, substantial, enduring glory of the heavenly Kingdom—was the all-absorbing subject of Baxter's religious faith. To him the big, broad need of humanity was deliverance from this life in the flesh, and translation into the presence of God, and for this he was willing to suffer persecution.

"The most precious truth not apprehended," he writes,

"doth seem to be error and fantastic novelty. . . . Truth is so dear a friend itself, and He that sent it much more dear, that whatever I suffer I dare not stifle or conceal it."

This "most precious truth" which Baxter could "see more than others" was the same truth which Mrs. Eddy saw. She says:

> "God rests in action. . . . The highest and sweetest rest, even from a human standpoint, is in holy work." (*Science and Health*, p. 519.)

In her notes on the Third day of Creation in Genesis she says:

> "This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization. . . . The periods of spiritual ascension are the days and seasons of Mind's creation, in which beauty, sublimity, purity, and holiness—yea, the divine nature—appear in man and the universe never to disappear." (p. 509.)

As Baxter ascends in thought his concepts become more and more spiritual. He puts away a physical and sensual image of man and replaces it with a concept which in form and substance becomes more expressive of qualities of divine Mind.

"As God advanceth our sense, enlargeth our capacity, so will He advance the happiness of those senses, and fill up with Himself all that capacity. And certainly the body should not be raised up and continued if it should not share of the glory; for as it hath shared in the obedience and sufferings, so shall it also do in the blessedness; and as Christ bought the whole man, so shall the whole partake of the everlasting benefits of the purchase."

If Baxter had lived in this age would he not have gladly accepted the teaching of Christian Science on this subject, that:

> "The indestructible faculties of Spirit exist without the conditions of matter and also without the false beliefs of a so-called material existence." (*Science and Health*, p. 162.)

As for conditions of matter, as matter pure and simple, Baxter feels indeed in the poignant words of the Master that "the flesh profiteth nothing." "Surely our very bodies themselves, for which we make all this ado in the world, are very silly pieces. . . . There is nothing but heaven and the way to it that is worth thy minding?"

Mrs. Eddy speaks of the "fables of mortal mind" as "silly moths" which

> "singe their own wings and fall into dust." (*Science and Health*, p. 103.)

That mortal life is foolish and vain, and falls eventually into utter oblivion is a conclusion reached by many prophets and philosophers before Baxter's time, but where does the Puritan teacher rise to such sublime heights, as Mrs. Eddy alone outsoars, in the purity and possibility of the achievement of the understanding of God. He is fond of referring to God as "prime Truth," and describes the constant faithful presence of God in sentences which correspond to one of Mrs. Eddy's definitions of God as:

> "divine and eternal Principle; Life, Truth, and Love." (p. 592.)

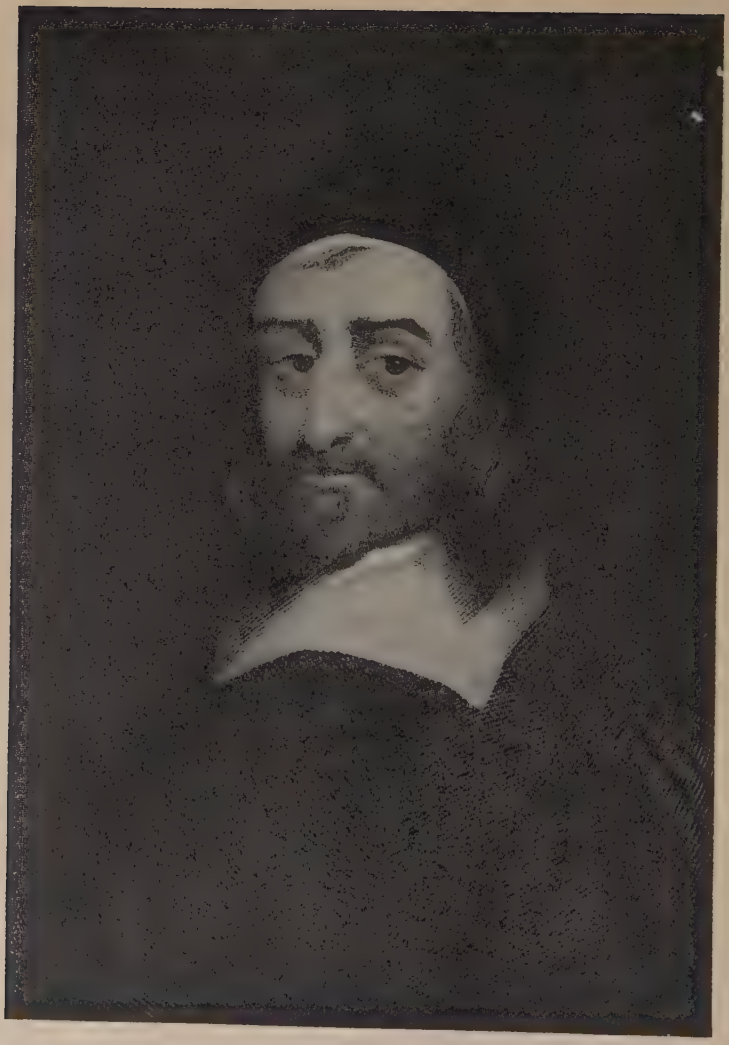
"The sanctuary is inviolable," Baxter writes, "and the Rock impregnable, whither thou art fled, and thou art safe locked up to all eternity. Thou hast not now to deal

with an inconstant creature, but with Him with whom is no varying nor shadow of change, even the immutable God." With this firm, omnipotent concept of God, Baxter joins a warm, glowing understanding of love. "But Oh! the full, the near, the sweet enjoyment is that of the affections, love and joy," he declares. "It is near, for love is of the essence of the soul, and love is the essence of God, for 'God is Love.' What will it do then when you shall live in love and have all in Him, who is all? The content that the heart findeth in it, the satisfaction it brings along with it! Surely love is both work and wages."

In another passage of fervent worship of God and rapt contemplation of the things of the Spirit, he exclaims: "Draw nearer yet then, O my Soul; bring forth thy strongest burning love; here is matter for it to work upon; here is something truly worth thy loving. . . . Methinks I remember yet His (the Saviour's) voice, and feel those embracing arms that took me up; how gently did He handle me; how carefully did He dress my wounds and bind them up. Methinks I hear Him still saying to me: 'Poor sinner, though thou hast dealt unkindly with me and cast me off, yet will not I do so by thee; though thou hast set light by me and all my mercies, yet both I and all are thine.'"

Solemnly, with him, Mrs. Eddy asks who is ready to follow the example of Jesus. She writes:

> "All must sooner or later plant themselves in Christ, the true idea of God. That he might liberally pour his dear-bought treasures into empty or sin-filled human storehouses, was the inspiration of Jesus' intense human sacrifice. In witness of his divine commission, he presented the proof that Life, Truth, and Love heal the sick and the sinning, and triumph



RICHARD BAXTER

over death through Mind, not matter. This was the highest proof he could have offered of divine Love." (*Science and Health*, p. 54.)

In these and in many similar passages, Mrs. Eddy breathes her grateful, comprehensive acceptance of the magnitude of the Saviour's mission to mankind, and in a letter to the Church in Scranton, she approaches in even closer form to the words used by Baxter, expressing his unity with Christ in God. She says:

"God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven. David sang, 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.'

"Brother, sister, beloved in the Lord, knowest thou thyself, and art thou acquainted with God? If not, I pray thee as a Christian Scientist, delay not to make Him thy first acquaintance." (*Miscellaneous Writings*, p. 151.)

Mrs. Eddy, who ever writes "Love" with a capital letter, declares that:

"God is Love, and therefore He is divine Principle." (*Science and Health*, p. 275.)

In this one sentence she has said what Baxter expresses in many long pages of marvelous beauty:

"By interpreting God as a corporeal Saviour but not as the saving Principle, or divine Love," she declares, "we shall continue to seek salvation through pardon and not through reform, and resort to matter instead of Spirit for the cure of the sick. . . .

> "The Master said, 'No man cometh unto the Father [the divine Principle of being] but by me,' Christ, Life, Truth, Love; for Christ says, 'I am the way.' Physical causation was put aside from first to last by this original man, Jesus. He knew that the divine Principle, Love, creates and governs all that is real." (*Science and Health*, pp. 285, 286.)

Baxter saw this truth as it were through a glass, dimly, and hails in faith the days to come of a complete and perfect revelation: "Oh! that happy approaching day, when error shall vanish away for ever;" he cries: "when our understanding shall be filled with God Himself whose light will leave no darkness in us; His face shall be the Scripture where we shall read the truth, and Himself instead of teachers and counsels to perfect our understandings, and acquaint us with Himself who is the perfect truth. . . . Then shall our understandings receive their light from the face of God, as the full moon from the open sun, where there is no earth to interpose betwixt them; then shall our wills correspond to the divine will, as face answers to face in a glass; and the same His will shall be our law and rule from which we shall never swerve again."

Meanwhile, the brave Pilgrim continues to rebuke, exhort, entreat and persuade, striving by every means in his power to turn men's thoughts from the things of time and sense, and to anchor them in the life which is spiritual. Like Saxon Alfred he clings steadfastly to the concept of God as supreme Good. Listen to this truly noble passage:

"Where do you think, in reason, that all the streams of goodness do finally empty themselves? Is it not in God from whom by secret springs they first proceed? Where else do all the lines of goodness concenter? Are not all the sparks contained in this fire; and all the drops in this

ocean? Surely the time was when there was nothing besides God; and then all good was only in Him! . . . What do thine eyes see, or thine heart conceive, desirable which is not there to be had? Sin indeed there is none, but darest thou call that Good? . . . Brethren, do you fear losing or parting with anything you now enjoy? . . . Lay abroad thy tears, thy prayers, pains, boldly and weariedly: as God is true, thou dost but set them to usury, and shalt receive an hundredfold."

Baxter so dwelt in thoughts which belonged to the everlasting nature of God, so meditated in eternity rather than in time, so applied himself to the universal need rather than to the immediate problems of his own special generation, that he seems to belong to no particular period, but rather to the communion of all saints, and to be joined to the citizens of every age and clime who are "of the household of God."

The gathering together of God's children was ever an inspiring vision to Richard Baxter. "Oh! the blessed day, dear friends, when we that were wont to enquire together, and hear of Heaven together, shall then live in Heaven together," he exclaims in one of his enthusiastic outbursts, "Oh! when I look in the faces of the precious people of God and, believing, think of this day, what a refreshing thought it is! . . . I know that Christ is all in all, and that it is the presence of God that maketh Heaven to be Heaven, yet it much sweeteneth the thoughts of that place to me, to remember that there are such a multitude of my most dear and precious friends in Christ with whom I took sweet counsel, and with whom I went up to the house of God. . . . Surely Brooke and Pym and Hampden and White, etcetera, are now members of a more knowing, unerring, well-ordered, right-aiming, self-

denying, unanimous, honourable, triumphant Senate than is this from whence they were taken or ever Parliament will be. . . . This is the true Parliamentum beatum, the blessed Parliament, and the only Church that cannot err."

Mrs. Eddy's words:

> "We shall be waiting, in what glad surprise,
> *Our spirits' own!*"
>
> (*Miscellaneous Writings*, p. 387)

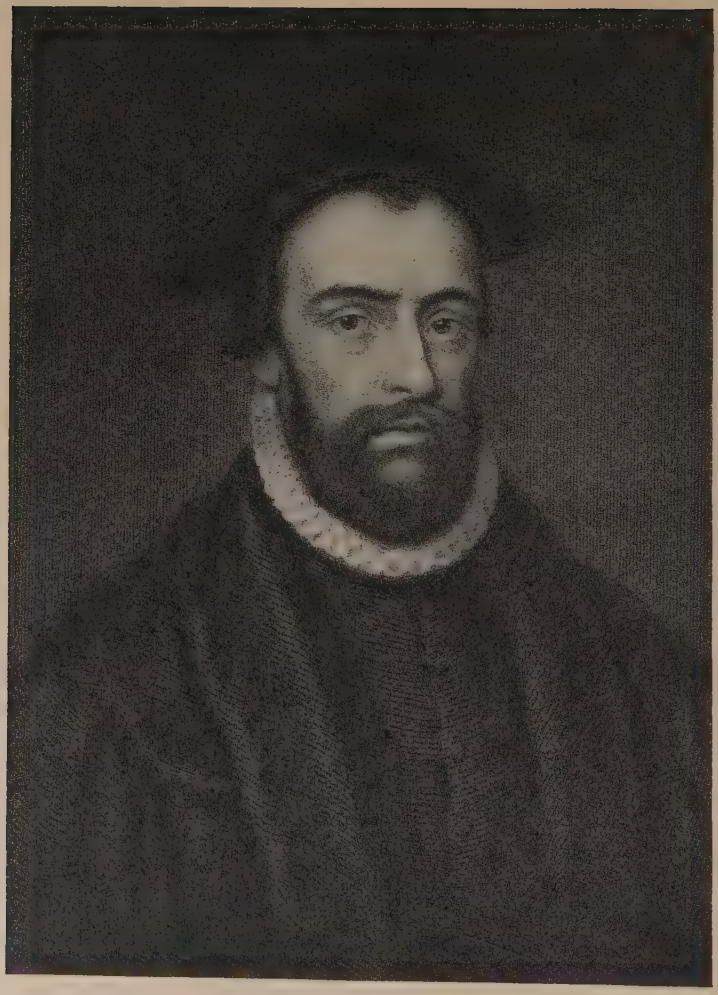
embody what Richard Baxter strove to express in his description of communion entirely outside and beyond the physical senses, and yet a communion full and precious in possession of all the good which the individual heart has made its own.

To Baxter this heavenly life was the real life, the only desirable state of existence. It was composed entirely of spiritual qualities, and depended on man's unity with Christ in God. The more he dwelt upon the ideal, the saintly condition of thought, the less he felt his earthly constitution impaired, and the longer he continued living. Lifting his mind above time and space, age and decay, thrones and governments rose and fell around him, and he still remained in a world he vehemently renounced. In a profound passage Mrs. Eddy explains the scientific law governing this state of thought which Baxter had reached. She says:

> "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. This exalted view, obtained and retained when the Science of being is understood, would bridge over, with life discerned spiritually, the interval of death, and man would be in the full consciousness of his immortality and eternal harmony, where sin,

sickness, and death are unknown." (*Science and Health*, p. 598.)

What a revolution had the Bible already made in religion that such a character as Richard Baxter had arisen, a preacher whose relatives were the spiritual reformers of all generations, and whose habitation was far more the "holy Jerusalem descending out of heaven from God" than the four walls of his modest lodging in the market town of Kidderminster.



JOHN BRADFORD

CHAPTER XIX

The Sailing of the Mayflower

THE story of the sailing of the Mayflower is a miracle which ranks with any of the marvels recorded of the people of God in the Scriptures. Even in these days, when every scrap of authentic information concerning the enterprise is pigeon-holed and indexed by the critical eye of an official librarian or academic professor, it is a story that we cannot read without tears! That so poor and humble a little flock of men, women, and children, should have embarked on an adventure so dangerous, so fraught with privation and suffering, and withal with such tremendous results to the civilized world, such mighty imports to the cause of religious liberty,—This surely is a record without parallel in human history. That the barn at Scrooby, where the Brewsters, the Robinsons, Richard Jackson, Robert Rochester, and others, gathered to worship God in defiance of the church laws of conformity, should have been the cradle of both a free church, and a new nation, is a testimony to the power of a right idea of which the human mind can hardly conceive, so wonderful, so touching is the whole drama.

Small, scattered groups of Separatists (as these spiritually free-thinking folk were called) holding their services as best they could in secret places, reading the Bible, abjuring all ritual, all creeds and liturgies, came to the conclusion that a Church Estate was simply a covenant with the Lord in the fellowship of the Gospel "to walk in all his ways made known or to be made known." Each group was the centre of vivid purpose, which neither poverty

nor persecution could quench. Even in the enlightened and peaceful land of post-Elizabethan England they were harried, arrested, imprisoned, fined! It was desperately difficult for them to escape even over the water to Holland! Let us follow one special little company of pilgrims, who were under the care of John Robinson, to their settlement in Leyden, and read of the infant colony there. A few among them were men of education and scholarship; Robinson was a scholar of Corpus College, Cambridge; Brewster had served on the staff of one of Queen Elizabeth's Secretaries of State; Winslow belonged to a fine old County family of Worcestershire; but the majority of them were craftsmen; weavers, leather-dressers, cobblers, drapers, carpenters; men who worked with their hands. They had very little. Such money or worldly goods, as they possessed they had left behind them in their enforced flight from the tyranny of ecclesiastical tribunals, or it had been devoured by their avaricious and unscrupulous persecutors. Yet it was these people with their young wives and their little children who dared conceive the stupendous idea of crossing an almost unknown ocean and colonizing on the far distant shore of a relatively unknown territory.

"A great hope and inward zeal they had of laying some good foundations," writes William Bradford, "or at least to make some way thereunto, for the propagating and advancing of the Gospel of the kingdom of Christ in those remote parts of the world; yea though they should be even as stepping-stones unto others for the performing of so great a work!" Stepping-stones truly, pioneer altars raised to the glory of a free Gospel in a land of promise, but built of human lives, human bodies, mostly the bodies of women.

This great project of theirs came to a head in the year 1620. In June or July the Mayflower was chartered, and by the 19th of July she lay at Southampton, so that the Pilgrims from Leyden must make ready to cross to England again to join her.

"And the time being come," records Bradford, "that they must depart, they were accompanied with most of their brethren out of the city unto a town sundry miles off called Delftshaven where the ship (the Speedwell) lay ready to receive them. So they left that goodly and pleasant city, which had been their resting-place near twelve years, but they knew they were Pilgrims, and looked not much on these things, but lift up their eyes to the heavens, their dearest country, and quieted their spirits."

It was Winslow, profoundly stirred by the events of that memorable day, who has recorded the parting exhortation of fine old Pastor Robinson. For some reason Robinson was not going with them, and his heart yearned over these spiritual children as Jacob's heart entwined around Joseph and Benjamin, and so his last words to them all were held in most sacred and solemn memory.

"We were now ere long to part asunder," wrote Winslow in his account of the scene: "and the Lord knoweth whether even he should live to see our faces again. But whether the Lord had appointed it or not, he (Robinson) charged us, before God and his blessed angels, to follow him no further than he followed Christ: and if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry. For he was very confident the Lord had more truth and light yet to break forth out of his holy Word."

Self-effacing progress and unfoldment was the whole spirit of his parting benediction.

"He took occasion also miserably to bewail the state and condition of the Reformed Churches," continues Winslow, "who were come to a period in religion, and would go no farther than the instruments of their Reformation. As, for example, the Lutherans: they could not be drawn to go beyond what Luther saw, for whatever part of God's will He had further imparted and revealed to Calvin, they will rather die than embrace it. And so also, saith he, you see the Calvinists. They stick where he left them, a misery much to be lamented.

"Here, also, he put us in mind of our Church Covenant; at least that part of it whereby we promise and covenant with God and one with another to receive whatsoever light or truth shall be made known to us from his written Word; but withal exhorted us to take heed what we received for truth; and well to examine and compare and weigh it with other Scriptures of truth before we received it. For, saith he, it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that full perception of knowledge should break forth at once."

In this open receptive spirit to a greater revelation, a fuller light, Pastor Robinson bade the Pilgrim band farewell. "The tide," writes Bradford, "which stays for no man, calling them away that were thus both to depart, their Reverend Pastor falling down on his knees and they all with him, with watery cheeks, commended them with most fervent prayers to the Lord and his blessing. And then, with mutual embraces and many tears, they took their leave one of another, which proved to be the last leave to many of them."

If Richard Baxter, a lone sentinel in the watch tower of a spiritual hope, felt he could only gain heaven through the portal of death, then these Pilgrim men and women were in advance of even his sublime and purified theology, for they dauntlessly faced death, striving to gain here in this terrestrial globe, a place in which to establish the kingdom of Heaven upon earth. When Mary Chilton sprang forward from the landing boat, she, a woman, the first Pilgrim soul to stand upon Plymouth rock on the frozen beach of Massachusetts, she heralded the rise of a New England which was to be new in spirit as well as in soil.

William Bradford, in his grand old chronicle, writes of these first hours on this barren, wind-swept icy shore. "What could now sustaine them but the spirit of God and his grace? May not and ought not the children of these fathers rightly say: 'Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness; but they cried unto the Lord, and he heard their voyce and looked on their adversitie. Let them therefore praise the Lord because he is good and his mercies endure for ever. Yea, let them which have been redeemed of the Lord show how he hath delivered them from the hand of the oppressour. When they wandered in the deserte wilderness out of the way, and found no citie to dwell in, both hungrie and thirstie, their soule was overwhelmed in them. Let them confess before the Lord his loving kindness, and his wonderfull works before the sons of men."

Ever mindful of her Puritan ancestry, Mrs. Eddy bears full and grateful tribute to the heroes of Plymouth Plantation, and she understood the spiritual significance of their unique endeavour, for she says of them:

> "On shores of solitude, at Plymouth Rock, they planted a nation's heart,—the rights of conscience, imperishable glory. No dream of avarice or ambition broke their exalted purpose, theirs was the wish to reign in hope's reality—the realm of Love." (*Pulpit and Press*, p. 10.)

It was only fourteen years later that the first Baker, from whom Mrs. Eddy is descended, emigrated to Massachusetts, and is found in old records to be a freeman of Charlestown. Early in the history of the colony John and Marion Moor McNeil came from Edinburgh, also seeking religious freedom, and bringing with them a rich storehouse of recollections, and a great family treasure,—a heavy sword in a brass scabbard inscribed with an ancestor's name and a statement that it had been bestowed by Sir William Wallace. This Marion Moor McNeil was the paternal grandmother of Mary Baker. It was a Scotch Grannie Baker who rocked the little babe Mary in her cradle in the big wide parlour of the old farmhouse in New Hampshire. Those farmhouses of New England! They speak still of the early days of toil and privation and granite purpose. There are men out in the Middle West of America today who were born on those Eastern farms and who remember how their little hands bled and pained them as they picked the stones from the fields and built the long gray walls that mark out the farms and the roadways.

They are beautiful now, all those acres under cultivation, and ancient apple-trees stretch out their boughs as if to protect the wild flowers that riot in the stern old rock-pastures, or climb over tumble-down walls that are the sole remaining relics of bygone houses and barns. But the woods are mysterious still; and in the midst of the gleaming birch trees, and the goldenrod, these old

Indian hunting fields, are glorified, and the words of the brave old Pilgrim Governor come back as a refrain upon the wind:

"Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness. . . . But the Lord is never wanting unto his in their greatest needs. . . . And thus they found the Lord to be with them in all their ways, and to bless their outgoings and incomings, for which let his holy name have the praise for ever, to all posteritie."

In such an experience as that of the colonization of New England, men and women laid aside Mediævalism and Romanism, turned away from a feudal state of society, and escaped from the luxury of an artificial civilization, to be reborn here, on this planet, with innate qualities of Mind and Spirit. As dawn succeeds the night, their faith, for which they had sacrificed their all, expanded in ever widening revelations; and if the Comforter, the spirit of Truth, was ever to flood the world with pentecostal light, here, in this new order lay the environment from which it would naturally spring forth.

When in the fulness of time Mary Baker appeared, she possessed the grace of the ages of which she was the heir, and she possessed something more. Indefinably intertwined with her almost fragile delicacy, her ardent emotions, her royal dignity, and her sensitive womanhood, was a certain enduring strength, a quiet disregard of tradition and custom, a scorn of ease and idleness, an eagle poise above commonplace materiality, and a keenness of spiritual perception which bespoke the dower of a rare daughter of her Pilgrim Fathers. Even her mortal frame, erect and noble in slender outline, illustrated in miniature the grandeur of a race that had grappled with nature, and

had made her granite rocks, her foaming water-courses, her trackless forests to serve their own constructive ends. The Pilgrim harvest is vibrant with spiritual freedom and authority in her interpretation of Genesis 1 : 28:

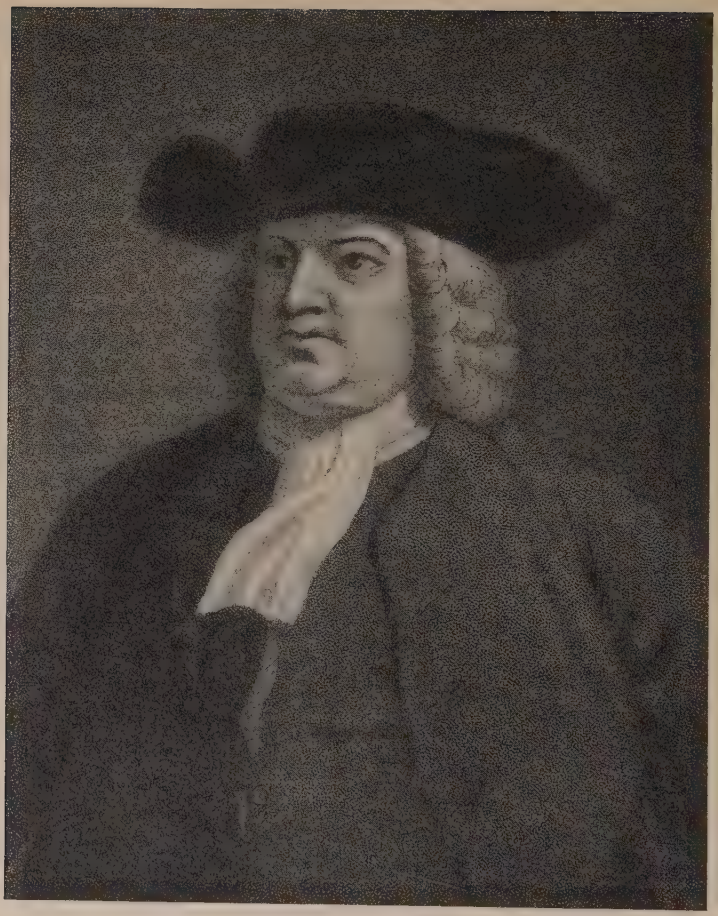
> "Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,—himself subordinate alone to his Maker. This is the Science of being." (*Science and Health*, p. 517.)

CHAPTER XX

William Penn

LET no one hastily imagine that all Puritans and Nonconformists sought a refuge overseas. There were many families who held great stakes in England in the shape of land and property, and these were earnestly trying to consolidate the freedom so dearly won in the Commonwealth. Indeed, Britain has ever been fighting the one foe within and without, the foreign invader of spiritual and temporal liberty. Her natural character has always been democratic, and free, marked by a love of virtue and order. It is only when other influences have dimmed her religious light, and forced their way into high officialdom, that confusion has ensued which has resulted in either a terrible loss of morals, or heartrending civic strife. Further, in reviewing the political divisions of England at the close of the Commonwealth, it must not be overlooked that intolerance is not, alas! confined to episcopacy alone.

The Quaker saying, "All the world is queer except thee and me, and even thee art a little queer sometimes!" is a point of view characteristic of the race of Adam. Indeed, it is evident enough that the Stuarts would never have been restored to the throne had not the various Puritan sects devoured one another with bitter criticism and condemnation, instead of each working out its own salvation with mutual goodwill. Their newly discovered rights of conscience seemed so entrancing a possession that they must fain assert it spitefully against one another. This ignoble instinct brought about their ruin, even the tempo-



WILLIAM PENN

rary loss of the spiritual vision which had secured the mighty victory of self-government.

Nevertheless as one generation succeeded another in the great race for freedom in England from 1640 onwards, by the mercy of God there were always among her sons those who were called to worldwide service, whose arms were strengthened to hold up the torch of a pure Christianity, and who left a trail of light in their train to mark out the path for their children's children.

The visitor to the great dining hall of Christchurch College, Oxford, if he turns sharply to the right as he passes through the entrance door, will find himself staring with wide-open eyes at a small but most attractive portrait that confronts him on the back wall. It is that of a young man with features so closely resembling those of the Sistine Madonna that he might be her twin brother, and interest rises to the level of excitement when it is learned that the face is that of William Penn. In 1660, at the age of sixteen, he was a Commoner at Christchurch, and was already greatly distressing his choleric old father, Admiral Sir William Penn, by his Quaker tendencies.

The Society of Friends, which came to be known as the sect of Quakers, was founded by George Fox, a man in quite a humble walk of life, and we may strongly suspect that a sense of class antagonism crept between the meshes of their theology at times, and was responsible for a certain doggedness in the guise of Gospel independence, of which the most argumentative among them were guilty. Their persistent habit of wearing their hats in the presence of equals and superiors, and the adoption of the singular form of pronoun scarcely established the millennium on earth which they may have hoped for, and for which they suffered more persecution than the custom was worth.

For more than anything else these peculiarities enraged the temper of their fellow citizens. One can imagine the old Admiral's disgust and wrath when his handsome son became ever more and more deeply associated with these people.

"You may 'thee and thou' other folk as much as you like," he cried with menacing countenance, "but don't you dare to 'thee or thou' the king, or the Duke of York, or me, or remain covered in their presence or mine!" But young William esteemed otherwise, so that meeting Charles II in the Park one day he made not the slightest movement to take off his hat, whereupon the merry monarch promptly removed his. "Why dost thou remove thy hat, friend Charles?" said the young man, gravely. "Because," answered the king, "wherever I am, it is customary for only one person to remain covered."

The Admiral was always on excellent terms both with Charles and with his brother, the Duke, and so His Majesty was ready to be indulgent towards the idiosyncrasies of this impetuous young son. Perhaps also he felt instinctively that in Penn he had met his superior, and whatever the faith was which had claimed his higher allegiance, it was a faith which would one day command respect even from governors and kings, so therefore Charles swept his plumed hat on one side and took time by the forelock.

The Admiral was so anxious to make William a thorough man of the world that he removed him from religious influences at Oxford and sent him to Paris to the Court of Louis IV, where for a short time he was forced to join in frivolous and gay society, and fence and duel with the young gentlemen of his age. When he left Paris he went to the famous Huguenot College at Saumur on the Loire, and studied under Moses Anyraint, a Calvinist minister,

who taught a modified form of the original doctrines of predestination. After this he went to Italy and returned home in 1664, a scholar, swordsman, diplomat, courtier, orator and author, and immediately began the study of law at Lincoln's Inn. The war with Holland breaking out, he went with his father on that naval campaign and personally brought back despatches to Charles II. As to how he presented them on this occasion we are ignorant!

The Admiral then sent him to look after family property in Ireland and to take a small office under the Lord Lieutenant. He became infused with military ardour and volunteered in the expedition sent to quell an insurrection at Carrickfergus. One day in Cork he heard that his old Quaker acquaintance, Thomas Loe, was about to preach at a meeting of the Friends. Penn attended that meeting. The deep convictions of his heart were awakened from the partial sleep into which worldly occupation had lulled them. He knew that, cost what it might, he was in mind and soul one with the Quakers, and one of their band he determined to become. He joined them then and there, and with eighteen others was actually committed to prison by the Mayor of Cork for having formed what the authorities were pleased to call "a tumultuous assembly!"

The sequence may be readily guessed. The Admiral recalled his son with all possible speed! But nothing now could persuade Penn to alter his course, and so, disowned by his father, at the age of twenty-four, he became a recognized minister of the Society of Friends, and in a very short time after, a prisoner in the Tower!

The cause of his imprisonment was the publication of three pamphlets, *Truth Exalted*, *The Guide Mistaken*, and *The Sandy Foundation Shaken*, which so roused the antagonism of the Bishop of London that to the Tower he was

sent. The irony of it was that from the windows of this grim fortress he could look across at his own home, for the Penns had a fine house on the East side of Tower Hill (then a very fashionable quarter) within a court adjoining London Wall. When we reflect that the name *London Wall* stands today for perhaps the busiest telephone exchange of the metropolis, we can hardly believe that little more than two hundred years ago the district surrounding the Tower was a pleasant rural suburb, with old gardens rich in flowers and fruit.

It must have been galling indeed to the proud and peppery Admiral to know that his brilliant heir was suffering the indignity of imprisonment within sight of his own windows. To William the experience only brought a measure of intense spiritual exaltation. It was here in the Tower, surrounded as he was by a ghastly host of terrible memories and the names of many a gallant Englishman who had never issued from behind those walls alive, that he wrote his most remarkable treatise "*No Cross, No Crown.*" The Quakers had indeed gained a splendid champion for their cause, for Penn, with his liberal education and aristocratic advantages, united to his fervent religious conviction, was able to take the most beautiful and profound tenets of the Quaker faith and follow them to their logical conclusion with the highest degree of insight and spirituality.

"*No Cross, No Crown*" bears the stamp of youth in the multiplicity and simplicity of its classical illustrations and allusions. It springs from the active brain of the young student whose university knowledge flows forth with fresh and accurate memory. Yet at the same time it somewhat lacks the art of using knowledge rather than reciting it, a power which comes with more mature experience.

But youth, if less skilled in technique, has an inspiring fire of its own which comes at no other period in life. Innocent and clear-eyed, the shifts and shams of worldly intercourse are trenchantly seen to be the absurd nonsense of a chimerical dream. Expediency and compromise are words which enter not into the vocabulary of the young and ardent mind. Rather are they the fungus growths of the years spent in grappling with the foibles of mankind. Youth, like the new-blown flower, opens its heart freely and naturally to the light. There is no ideal so exalted which it will not confidingly dare to make its own.

"The thoughts of youth are long, long, thoughts," and William Penn's vision of truth was never more pure, more focussed on reality, more absolutely resting on the laws of spirit than at the age of twenty-four when he was a prisoner in the Tower of London for conscience' sake. "How comes it," he demands, "that from a Christendom that was thus meek, merciful, self-denying, suffering, temperate, holy, just and good, so like to Christ whose name she bore, we find a Christendom now which is superstitious, idolatrous, persecuting, proud, passionate, envious, malicious, selfish, drunken, lascivious, unclean, lying, swearing, cursing, covetous, oppressing, defrauding, with all other abominations known in the earth, and that to an excess justly scandalous to the worst of heathen ages, surpassing them more in evil than in time: I say, How comes this lamentable defection?"

The Crusader has flung down his gauntlet on the floor of this material world. Let the carnal mind put up what defence it may, Penn is ready to answer the question with the unequivocable truth. It is within the heart itself, in the secrecy of its own intimate desires, that the choice between right and wrong is made, and the seed of thought germinates for good or evil.

"I lay this down as the undoubted reason of this degeneracy," he declares with fearless deliberation, "to wit, the inward disregard of thy mind to the light of Christ shining in thee, that first shewed thee thy sins and reproved them, and that taught and enabled thee to deny and resist them. For as thy fear towards God and holy abstinence from unrighteousness was at first not taught by the precepts of men, but by that light and grace which revealed the most secret thoughts and purposes of thine heart and searched the most inward parts . . . not suffering one unfruitful thought, word, or work of darkness to go unjudged, so when thou didst begin to disregard that light and grace, to be careless of that holy watch that was once set up in thine heart, and didst not keep *Centinel* there (as formerly) for God's glory and thy own peace; the restless enemy of man's good quickly took advantage of this slackness, and often surprised thee with temptations whose suitableness to thy inclinations made his conquest over thee not difficult."

As one reads Penn's reproof to those who did not "keep Centinel" he is reminded of Mrs. Eddy's counsel to her students. She gives them as a motto Jesus' words, "What I say unto you I say unto all WATCH," and the need for spiritual alertness is emphasized over and over again in her letters. In her message to the Church in Lawrence she writes:

> "Watch diligently; never desert the post of spiritual observation and self-examination. Strive for self-abnegation, justice, meekness, mercy, purity, love. Let your light reflect Light. Have no ambition, affection, nor aim apart from holiness." (*Miscellaneous Writings*, p. 154.)

Penn's trenchant analysis of the causes of religious

decadence follow on. He writes,—"Thus religion fell from Experience to Tradition, and worship from Power to Form, from Life to Letter, so that instead of putting up lively and powerful requests animated by the deep sense of want and the assistance of the Holy Spirit, by which the Ancients prayed, wrestled and prevailed with God, behold a by-rote Mumpsimus, a dull and insipid Formality, made up of corporal bowings and cringings, Garments, and Furnitures, Perfumes, voices and musick, fitter for the reception of some earthly prince, than the heavenly worship of only true and immortal God, who is an Eternal, Invincible Spirit. . . . A man may say with truth, thy condition is worse by thy religion, because thou art tempted to think thy self the better for it and art not."

Penn's deep, bed-rock sincerity is characteristic of the real Puritan Reformation. The desire for the truth of life, cost what it may, was the mainspring which set the wheels of human thought revolving in the direction of progress. "No Crown, but by the Cross!" he exclaims, and with Penn, the cross was no mere denominational sign. It had a metaphysical and urgent meaning.

"His (Jesus) cross is the *Death of Sin* that caused his death, and he the Death of Death according to that passage, 'O Death, I will be thy Death.' "

"So that the cross mystical" he continues, "is that Divine grace which crosseth the carnal wills of men and gives a contradiction to their corrupt affections. . . ." "Well, but then, where does this Cross appear, and must it be taken up? I answer, Within: That is, in the Heart and Soul."

This unswerving recognition that the battleground between truth and error lay in a man's own consciousness, was the particular spiritual contribution of the Quakers.

They realized that the inward thought became externalized in good or bad deeds, and that it was the thought and not the act which needed to be purified and controlled. It would seem, therefore, that Mrs. Eddy's insistence upon *motives* as a *ruling* force, her constant demand that thoughts were to be analyzed rather than outward effects, was in a manner a heritage from the grandest of Puritan teachers. Her opening chapter on Prayer in *Science and Health* breathes this same early Puritan spirit of intense truthfulness, without the faintest shadow of a formula, or superimposed standard of devotion.

In this pure calm light, there is not a single cranny into which the human mind can retreat unobserved. In three momentous words "Desire is Prayer" (p. 1), she sweeps away all pretentions or substitutes that might mislead an individual to conclude that he was praying when he was not. In the same way her devotion to Christ Jesus partakes of a true, deep, heartfelt desire to follow in his footsteps, to actually do his will, and keep his commandments in understanding and in spirit, as well as in outward form, and to overcome as he overcame the world of material sense.

Bearing these facts in mind, it is intensely interesting and spiritually impelling to look over the sheets of Penn's manuscript, once spread around in this young evangelist's prison chamber; to remember that while brown and dry when they reached posterity, and that the truths they utter have become a part of universal Protestantism, in 1668 all were fresh and vividly new, startling indeed to the orthodox church-goer of that day.

"The enemy's temptations are ever directed to the mind which is within," we read. "If they take not, the Soul sins not. . . . In all this, the Heart of Evil, man,

is the Devil's mint, his work-house, the place of his residence, where he exercises his power and art. And therefore the redemption of the Soul is aptly called 'The Destruction of the works of the Devil,' and bringing in of everlasting righteousness. When the Jews would have defamed Christ's miracle of calling out devils, by a blasphemous imputation of it to the power of Beelzebub, he says that no man can enter into a strong man's house and spoil his goods, till he first bind the strong man, which as it shows the contrariety which was between Beelzebub and the Power by which he dispossessed him, so it teaches us to know that the souls of the wicked are the devil's house, and that his goods, his evil works can never be destroyed, till first he that wrought them and keeps the house be bound. All which makes it easie to know where the cross must be taken up, by which alone the strong man must be bound, his goods spoiled and his temptations resisted, this is within, in the heart of man." . . .

"Therefore as the Cross of Christ is that spirit and power in men, though not of men, but of God, which crosseth and reproveth their fleshly lusts and affections: so the way of taking up the Cross is an entire Resignation of soul to the Discoveries and Requirings of it. Not to consult their worldly pleasure or carnal ease or interest, (for such are captured in a moment) but continually to watch against the very appearances of evil and by the obedience of Faith, that is of true Love to, and confidence in God, cheerfully to offer up to the Death of the cross that evil part, that Judas in themselves, which not enduring the heat of the siege and being impatient in the Hour of Temptation, would by its near Relation to the Tempter, more easily betray their souls into his Hands."

". . . The way is narrow indeed, and the gate very

straight, where not a word, no not a thought must slip the watch or escape judgment."

As a new instrument takes up the theme of a symphony and carries the melody to a triumphant conclusion, the closing lines of Mrs. Eddy's chapter on "Footsteps of Truth" break in upon these thoughts and scenes with answering chords:

> "If you venture upon the quiet surface of error and are in sympathy with error, what is there to disturb the waters? What is there to strip off error's disguise?
>
> "If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown. Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God." (*Science and Health*, p. 254.)

Penn did not long remain a prisoner in the Tower. His father's influence with the Duke of York was able to bring his condition before the king, and it was easy-going, self-indulgent, irreligious Charles II who showed far more charity of spirit than the Bishop of London, and gave Penn his release.

The old Admiral, too, had fallen a prey to jealous intrigue, and was impeached in the House of Commons, without however losing the Royal favour, but he felt it was best to make ill-health the excuse for retirement from public affairs. He became reconciled to William and received him home with open arms, to the great joy of Penn's mother.

This wonderful woman, Lady Penn, deserves a memoir

entirely her own, for her quiet, steadfast Christianity blossomed bravely like the arbutus through all the icy vicissitudes of her very difficult life. Her loyal devotion to her hot-tempered, worldly-wise husband, was only equalled by her unfailing love for her son. She quietly supported him through all his trials, sent him money secretly from her own purse, and was always trying to bring about reconciliation and harmony in the family. Without assuming any superior religious attributes she so lived Christ in her home and in the social circumstances to which she was born, that when the Admiral passed away, he died giving William Penn his fervent blessing, and most gratefully accepting his spiritual ministrations, and also leaving him an income of £1,500 a year, which represented a small fortune for those days! Penn was therefore rendered independent and able to be of valuable service to the cause which he had so deeply at heart.

In the great scene in Court when Penn was imprisoned (under the cruel Conventicle Act of 1670) for his dissenting religion, he stood his ground with an intrepid jury on the great charter of English liberty, and won his case. The jury, shut up days and nights without food, would not give a false verdict, and persisted in returning Penn "not guilty" in spite of judges who seemed possessed of devils. It was a great and glorious victory, and was not unlike the scene which Mrs. Eddy pictures at the end of Christian Science Practice, in *Science and Health*. Penn was pleading for liberty of conscience, and for an uncorrupted and impartial jury of his fellow-citizens. Mrs. Eddy is pleading for the freedom of man's body from disease and death under the laws of Life, Truth, and Love; but in both situations it is the carnal mind arrayed against the freedom

of man in soul and body, and the victory is won by the power of good over evil.

In very truth, Penn's portrait in its shining armour (acquired no doubt for his military days in Ireland) is the very personification of that "Happy Warrior" whom a later poet immortalized in verse:

"—It is the generous Spirit who when brought
Among the tasks of real life hath wrought
Upon the plan that pleased his boyish thought.

. . . . . .

Who doomed to go in company with Pain
And Fear and Bloodshed, miserable train!
Turns his necessity to glorious gain;
In face of these doth exercise a power
Which is our human nature's highest dower;
Controls them and subdues, transmutes, bereaves
Of their bad influence, and their good receives.

. . . . . .

Whose powers shed around him in the common strife
Or mild concerns of ordinary life,
A constant influence, a peculiar grace;
But who, if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad for human kind,
Is happy as a Lover; and attired
With sudden brightness, like a man inspired;
And, through the heat of conflict keeps the law
In calmness made, and sees what he foresaw."*

And now let us turn to an idyllic vision, a new scene in Penn's life. A little rural village in Buckinghamshire called Chalfont St. Giles. Here might the lover of nature spend the seasons in a world apart, buried in the fragrant lanes and meadows, under the sturdy oaks, the shady elms, the glowing beeches, amid the blossoms, streams, and

*Wordsworth.

homesteads of the English country-side. In this picturesque retreat had gathered a little coterie of remarkable people. At one end of the village in a little, old, oak-panelled cottage that looked out upon a garden full of sweet-smelling flowers, the poet Milton had installed himself, and close by, his chosen confidant, Thomas Ellwood, a Quaker. Isaac Pennington, the son of Alderman Pennington, who had sat at the trial of Charles I, had found Chalfont a quiet resting-place from prying eyes and critical tongues, and thither came the young and appealing widow of Sir William Springett, with her daughter Gulielma, exquisite as a poet's dream, and as good and gentle as she was lovely. Lady Springett married Isaac Pennington, and she and Gulie embraced the Quaker faith.

It is in this romantic village of mellow brick and weather-worn tiles, of projecting gables and old rafters, surrounded by the hedges and pasturage of this most peaceful of English counties, that we have the setting of the real story of Longfellow's *Courtship of Miles Standish.* For we strongly surmise that it was Gulielma Springett who was the real Priscilla of romance. Thomas Ellwood, her senior by many years, had been her tutor and protector from babyhood, and, as she grew to maidenhood, had become her hopelessly devoted lover. And who could blame him? for Gulie flitted up and down the village and in and out of the houses and gardens like some spiritual dove, dressed always in the soft, delicate shades so dear to the Quaker heart, and enhancing their tender beauty by richness of silk and satin which her gentle birth would naturally lead her to adopt. Can we wonder that Thomas Ellwood suggested to Milton that since the world had been given *Paradise Lost,* he should now turn his thoughts towards inditing Paradise regained? Can we marvel

either that when Penn came into this circle of friends, with his handsome looks and his spiritual ardour, his high breeding, and magnificent courage, it was he who won Gulie's heart? Indeed they seemed created each for the other, and we can hardly imagine a scene more fraught with tender emotion and historic drama than the day when in the little meeting house of the Friends—an old farmhouse called King's Weir at Charleswood—they rose without any special dress or ostentatious preparation, and with the assembly as witness took each other for man and wife, February 4th, 1672.

"When I think, O my Lady fair, that thou
Art painted in it by the hands of Love;
So should'st thou much more prove
For him thy care in greater measure now,
Since He, from whom all good must needs appear,
For His own image in us holds us dear."

So wrote Dante concerning Beatrice, learning from the vision which love brought to his soul that God held man as an image of His supreme and perfect love.

"Judge before friendship, then confide till death," counsels the poet, and Gulie and William Penn fulfilled the solemn requirement. Faithful and loving were they to each other throughout the epoch-making years that followed this simple wedding, and through all the long enforced separations caused by his journeyings back and forth to the New World overseas.

In 1676 Penn had been called upon to undertake the management of colonial affairs in New Jersey, so many Quakers having migrated to North America, and from this first association with New England arose the scheme that in lieu of the £16,000 which Charles II owed the old Admiral's estate, he should grant Penn land three degrees

northward from Maryland, where a fresh colony might be planted. In 1681 the patent was ready, and when it came to christening the new territory, Charles insisted on calling it Pennsylvania! Penn, who wished the colony to be named New Wales, protested, but Charles would not be deprived of his little bit of fun with his formidable debtor.

"No! No! Friend Penn," he replied, "the thing is passed, and I cannot alter it!"

In this manner, opportunity gave into Penn's hands the means of working out in actual practice a scheme for an ideal community, such as Thomas More had had to content himself with building only in dreams. No dream, but actual fact was Philadelphia, so tenderly described by Whittier as:

> "The young city, round whose virgin zone
> The rivers like two mighty arms were thrown.
> Marked by the smoke of evening fires alone.
> . . . Lovely even then
> With its fair women and its stately men
> Gracing the forest court of William Penn."

Faced, as time went on, with the task of governing wisely and well varying types of humanity, from the Red Indian and the German colonist, to the latest arrival from the old home shores, Penn's philosophy deepened and mellowed with his religious experience. He had from the first taken a wise and reasonable attitude towards the agitated subject of class distinctions.

"I must grant," he wrote early in life, "that the condition of our great men is much to be preferred to the ranks of Inferior People. For First, they have more Power to do good, and if their Hearts be equal to their Ability they are Blessings to the People of any Country. Secondly,

the eyes of the People are usually directed to them; and if they will be kind, just, and helpful, they shall have their affections and services. Thirdly, they are not under equal straits with the inferior sort, and consequently they have more help, leisure, and occasion to polish their passions and tempers with Books and Conversation. Fourthly, they have more time to observe the actions of other nations; to travel, and view the Laws, Customs, and Interests of other Countries, and bring home whatsoever is worthy or imitable. . . . I must allow that among people of this Rank, there have been some of them of more than ordinary virtue, whose examples have given Light to their Families. And it has been something natural for some of their descendants to endeavour to keep up the credit of their Houses in proportion to the merit of their Founder. And to say true, if there be any advantage in such descent, 'tis not from *Blood*, but *Education:* for *Blood* has no intelligence in it, and is often spurious and uncertain; but *Education* has a mighty influence and strong bias upon the affections and actions of men. In this the ancient nobles and gentry of this kingdom did excel. And it were much to be wished that our great people would set about to recover the ancient economy of their Houses, the strict and virtuous Discipline of their ancestors, when men were Honoured for their achievements and when nothing more exposed a man to shame than his being born to a nobility that he had not a virtue to support."

In all these opinions, Penn places character first and foremost, and this is just the standard to which Mrs. Eddy adhered. In *Science and Health* she expresses this same spirit and desire for universal betterment:

> "Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we

> get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity." (p. 239.)

Penn possessed a trait rare in social reformers. He did not exclude the nobility from entering the Kingdom of Heaven, and for the reason that he was willing that all men should enter therein. Because of his splendid concept of the qualities of real kingship, and his appreciation of the opportunities for right living already bestowed on men of rank, he was perhaps the one true friend upon whom the Stuarts could rely for wise advice. His friendship with Charles II extended to his son James II, and while the world made this an occasion to dub Penn the Quaker "A Papist in disguise!" he really so influenced the king in the direction of religious toleration that one thousand two hundred Quakers were released from prison at the time that James also set his Catholic subjects at liberty.

But let no man imagine that by these acts of mercy Penn inclined in later years towards the ancient superstitions. He remained consistently free and pure in his noble Puritanism.

"The less Form in Religion the better," he declares, in his *Reflections and Maxims*, "Since God is a Spirit: For the more *mental* our worship, the more *adequate* to the nature of God; the more *silent*, the more *suitable* to the language of a *Spirit*. Words are for others, not for ourselves: nor for God who hears not as Bodies do, but as spirits should. If we would know this Dialect, we must learn of the Divine Principle in us. As we hear the dictates of that, so God hears us."

This same thought finds re-expression when Mrs. Eddy writes:

> "To enter into the heart of prayer, the door of the erring senses must be closed. Lips must be mute and materialism silent, that man may have audience with Spirit, the divine Principle, Love, which destroys all error." (*Science and Health*, p. 15.)

"Let us chuse, therefore" continues Penn, "to commune where there is the warmest sense of Religion, where Devotion exceeds Formality and Practice most corresponds with Profession, and where there is at least as much Charity as zeal. For where this Society is to be found, there shall we find the church of God."

Very beautiful is the spiritual conclusion of Penn in his advancing years. The challenge of the young prisoner in the Tower has matured into the wisdom of the revered Governor of a great State, and it is now his opinion that,—"Humble, meek, merciful, just, pious, and devout Souls are everywhere of one Religion, and when Death has taken off the mask, they will know one another, though the divers liveries they wear here make them strangers." Truly Christian is his saying, indeed one may almost call it Penn's proverb—that "Force may subdue, but Love gains. And he that forgives, first wins the laurel."

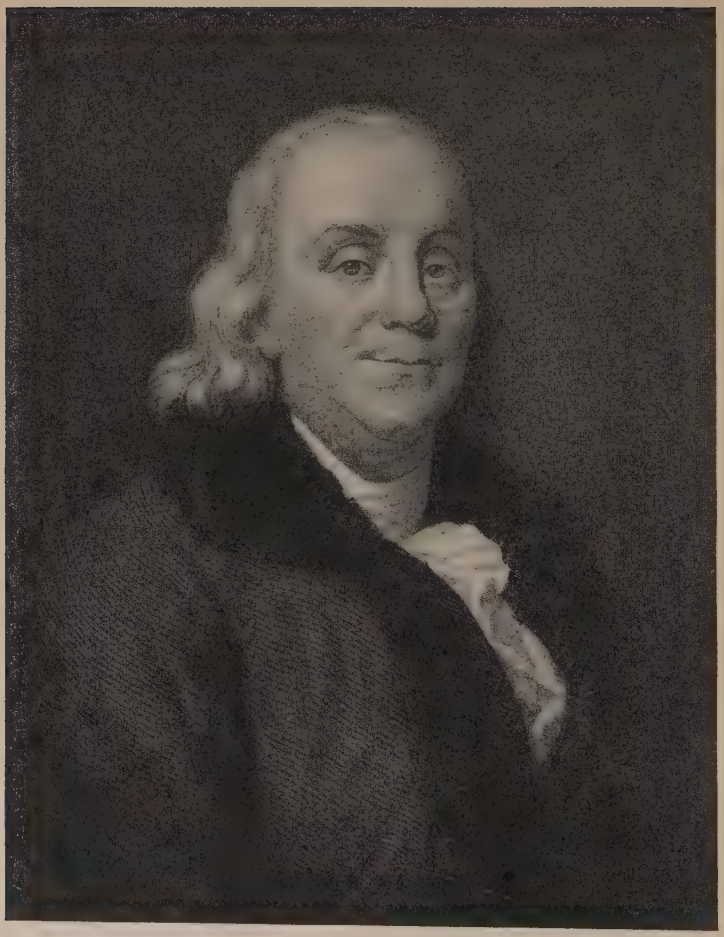
CHAPTER XXI

Benjamin Franklin

PENN'S real heir, strange as this may sound, was not a man of his own kith and kin. He was the son of a tallow chandler. Penn's lineal descendants, the Proprietors of Pennsylvania, gave the province trouble enough in the years that followed. The man who built up and loved the Quaker city, who followed in Penn's footsteps, who proved wise and temperate in Government, an unselfed citizen at home and a great ambassador abroad, the man who freed the state and helped to create the United States, was Benjamin Franklin.

On a certain Sunday morning in 1723, Miss Maria Read, aged seventeen, standing in her own doorway on Market Street (and it really was her own doorway since her father owned the house), espied a young man with pockets bulging with personal baggage, a roll of bread tucked under each arm, and in his hands a third roll which he munched as he walked along, looking up and down at the houses with the evident air of being a stranger in the town. She little thought as she ran indoors with a merry laugh at this, to her, ridiculously funny sight, that she would one day be proud to marry the stranger who cut so odd a figure as he passed by her threshold, and disappeared out of view down Chestnut Street.

Benjamin Franklin had within an hour landed by boat at the market wharf, with only a Dutch dollar and some coppers in his pocket. He had run away from a bullying elder brother, who was a printer in Boston, and had been told by old Mr. William Bradford, the printer of New



BENJAMIN FRANKLIN

York, that there might be work in the printing trade for him at Philadelphia. He was seventeen when he first came to the city in the fashion described. At twenty-one years of age he had organized "Te Junto," an important educational society. At twenty-two he had become partner in a printing business, his intelligence and character being considered a sufficient equivalent for other people's capital. At twenty-three he had written a brilliant pamphlet on the difficult question of the currency, a matter of immense public concern, and had also taken over the Pennsylvanian *Gazette*, being manager, editor and contributor. At twenty-four he had become sole proprietor of the business. At twenty-five he had created the Philadelphia Library. In fifteen years he had retired from business on an independent income, and was entering into those public activities which were to prove his most exacting taskmasters, momentous to the city and momentous to the world; yes, even to the day in the great Revolutionary War, when an old man of seventy-one, with his two young grandsons, boarded a sloop which stole down the Delaware and put out into a wintry sea bound for the court of Versailles, Franklin was needed by his fellow citizens, and responded to their need.

To understand how and why this boy (the youngest lad in a family of thirteen children) was dowered with such natural ability and integrity, we must go back to Ecton, a village in Northamptonshire, where the Franklins had lived for some three hundred years. They owned a small freehold of land and carried on the smith's business. They were staunch Protestants, even through the perilous reign of Queen Mary. They possessed an English Bible, and in order to conceal it from the prying eyes of officers of the Ecclesiastical Court, it was fastened open with tapes

under the cover of a joint-stool. When Franklin's great-great-grandfather read it to his family, he turned up the stool upon his knees, while one of the children kept a sharp look-out at the door, and if the Apparitor was seen approaching, the stool was swiftly returned to its ordinary position, and no one could then discover that a Bible was in the house.

As Northamptonshire borders upon Leicestershire, and is indeed quite close to Lutterworth, we may feel very sure that this Franklin family Bible was one of Wycliffe's precious copies. How deeply must the word of God have sunk into the hearts and minds of those children when it was read in the home at the very peril of their lives. How they must have remembered its teaching, and longed for hours when they could read it for themselves. The words of the third chapter of Proverbs were then, as they are now, mightily true:

"My son, forget not my law; but let thine heart keep my commandments:

"For length of days, and long life, and peace shall they add to thee.

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

"So shalt thou find favour and good understanding in the sight of God and man."

The interesting sequence of Franklin's early religious training is that it developed in him a calm, logical mind, so entirely independent of other people's opinions and beliefs that he soared above all sectarianism, and thought out the Principle of life for himself. "I had been religiously educated as a Presbyterian," he writes in his autobiography, "and tho' some of the dogmas of that persuasion, such as the eternal decrees of God, election, reprobation, etc.,

appeared to me unintelligible, others doubtful, and I early absented myself from the public assemblies of the sect, Sunday being my studying day, I never was without some religious principles."

With the greatest fraternity and charity he subscribed to all the religious denominations as they came to establish themselves in the city, while he quietly evolved a religion of his own. This consisted mainly in the worship of One Supreme God whom he addressed as "Powerful Goodness," in dwelling upon all the qualities of God, and attributes of His nature, such as temperance, order, industry, sincerity, justice, tranquility, chastity, humility, etc. and in daily striving to bring out these virtues in his own living. He made out a special chart, and tried to practise one special virtue for a whole week, and to take them all in turn until they became an habitual part of his thinking. He had the most quaint way of describing all sins and mistakes as "errata." When conscious of some wrong he had inflicted on himself or another, and the opportunity occurring to make good, he would say "so that erratum was in some degree corrected," or, "thus I corrected that great erratum as well as I could." The prayer which he made to use with his chart of virtues is truly remarkable:

"O! powerful Goodness! bountiful Father! merciful Guide! Increase in me that wisdom which discovers my truest interest. Strengthen resolutions to perform what that wisdom dictates. Accept my kind offices to thy other children, as the only return in my power for thy continual favours to me."

In this system of Benjamin Franklin we can trace in embryo some of the fundamental teachings of Christian Science, *viz.* the recognition of God as the all-Good and all-wise; of man as His child, image or idea, and manifest-

ing His nature; of evil as a mistake, a false sense to be blotted out by the establishment of the right thought and action, and of religion as the sincere, silent purpose of the heart, best expressed in virtuous living and goodwill to men.

If Franklin had pursued his early intention of publishing in book form his "Art of Virtue," he would probably have been the leader of a religious revolution. As it was, he was diverted from this purpose by the pressure of the affairs of Government, and he ended instead by being a great discoverer in the realm of physical science. It was he who insisted that lightning was a phenomenon of electric action, and he set all Europe thinking and talking of this wonderful fact. From a purely moral apprehension of divine power, he had dropped down to the material counterfeit, to the physical plane of the human concept. Though his definition of the lightning was in advance of any theory established in the world of his day, it remained for Mrs. Eddy to utter a profounder philosophy when she says:

> "In reality, the more closely error simulates truth and so-called matter resembles its essence, mortal mind, the more impotent error becomes as a belief. According to human belief, the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless. The more destructive matter becomes, the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears." (*Science and Health*, p. 97.)

In unison with this passage is another of profound scientific import on page 293, where she writes:

> "The material so-called gases and forces are counter-

> feits of the spiritual forces of divine Mind, whose potency is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being. Electricity is the sharp surplus of materiality which counterfeits the true essence of spirituality or truth,—the great difference being that electricity is not intelligent, while spiritual truth is Mind."

If Franklin's discovery that lightning was a manifestation of electricity, was a great one, Mrs. Eddy's discovery is obviously far in advance of it though few may be disposed so to consider it, because few as yet understand her meaning. Nevertheless it is certainly true that every year is bringing the verdicts of physicists more and more into line with the truths which Mrs. Eddy has so simply but emphatically uttered. The world's awakening is at hand.

Franklin, forceful and independent as he was in his thoughts, was not content with dwelling upon the physical phenomena of the earth and heavens. Visions beyond the world of time and sense attended his deeper meditations. How much he may have breathed them to other kindred souls in his life-time we cannot know, but somewhere between the years 1757 and 1762, when he spent much time in England representing the American Colonies, he did a very curious and unique thing which was wholly characteristic of his practical genius for finance and his idealistic hope for the progressive development of the race. He placed the sum of £100 in the hands of members of the Society of Friends as a trust, to be invested with accumulations for not less than one hundred and fifty years. After that period awards were to be made from the fund for the most valuable contributions to science on the subject of cures in relation to surgery, the nervous

system, and the part "mind healing" has in the recovery and preservation of health. In January, 1924, a notice appeared in the English "Times" stating that the very first award has been made from this "Historic Trust," and P. W. Banning, of Los Angeles, heads the list of three awards with a scholarship of £2,500 for his published work "Mental and Spiritual Healing!"

That Franklin should have gained the prophetic sense that spiritual healing was the ultimate of scientific investigation, and that in one hundred and fifty years from his own day the world should be found ready to receive it, is a bit of very wonderful news indeed. Of course spiritual and material methods were still very much jumbled together in Franklin's mind. His was but a tiny candle of enquiring light held up bravely in the caverns of human ignorance, but it was a brave and truth-seeking ray. Mrs. Eddy carefully investigated the action of the material beliefs of the human mind before she rejected them as just as impotent as drugs to heal, and she ultimately reached a mental status in which she was prepared to receive a purely spiritual revelation. In her restatement of the wholly spiritual nature of the Christ-healing she stands quite alone but in the presence of these awards from Franklin's Trust Fund, which are so interesting and which make us feel as if his advanced thought were here with us today, it is peculiarly pertinent to study his religious convictions, and to note what this great savant and philanthropist thought about God, and how he applied his ideas concerning our relation to Him to the solution of the problem of overcoming sickness.

We are obliged to confess that his views are of a nature entirely new in Christian experience, that is to say, entirely new to the Eighteenth Century. As a strong and swift

river suddenly enlarges its banks, and creates a majestic tide, which carries great cargoes to the distant sea, so the Puritan stream of faith in the soul of Franklin overflowed the bounds of prescribed doctrine, and flowed outwards to merge with the forces of an infinite spiritual law. His religion cannot be outlawed as a merely ethical system founded on Greek philosophy, for regardless of its freedom from accepted forms and especially from all emotionalism, it still remained Christian. It was the outcome of reverent study of the Bible, of deep appreciation of the character of Jesus, and of alertness to the necessity of bringing forth the fruits of the spirit. It was, however, a complete revolt against mysticism. He affirmed that since God is Truth, He can be humbly and gratefully understood by a logical and reasonable being. That which is not yet understood must remain an open question for prayerful enquiry, but human humbug about the unknown can be swallowed wholesale. In this Franklin stands as a link between the old Puritanism and the new that was yet to come. He tears away the veil of ritualism and priestcraft. He dethrones the supreme anthropomorphic Ego, and places religion on the basis of principle and law. God to him is the One Supreme Infinite Individuality. He lovingly cares for Creation, but His will is made manifest through goodness, majesty and order, not through any erratic juggling or whimsical disturbance of the logical workings of good versus evil.

On the subject of the Incarnation, Franklin is silent. We surmise that he was not satisfied with the particular way in which the churches of Pennsylvania were explaining it. Yet he had no better explanation to offer himself. Indeed Franklin at this point may be deemed the first great Unitarian among Christian thinkers, and it is just at

this point that the torch of his understanding fails. For the time was fast approaching in America when Puritanism would not maintain the progress it had recorded in breadth, honesty, humility and brotherhood, through the gradual loss of that clear recognition of the divine "Image" in man, which made Christ Jesus "the only begotten of the Father" in human experience, and the Saviour of the world.

Someone was needed, to restore this truth to Christianity in its rightful perspective, and give to the Churches that more scientific and holy teaching which the enlightenment of the new century demanded. And who would be found equal to such a task, to honour the mediator "between Spirit and the flesh," to carry the Puritan heritage to its triumphant ultimate?

Writing in 1899 about the general progressive development of New Hampshire (and desiring to turn public thought to a still more joyous outlook on religion) Mrs. Eddy said:

> "The dark days of our forefathers and their imprecations for peace and plenty have passed, and are succeeded by our time of abundance, even the full beneficence of the laws of the universe which man's diligence has utilized. Institutions of learning and progressive religion light their fires in every home." (*Miscellany*, p. 340.)

Then she adds, with an outburst of gratitude and patriotism:

> "I have one innate joy, and love to breathe it to the breeze as God's courtesy. A native of New Hampshire, a child of the Republic, a Daughter of the Revolution, I thank God that He has emblazoned on the escutcheon

of this State, engraven on her granite rocks, and lifted to her giant hills the ensign of religious liberty,—'Freedom to worship God.'" (*Miscellany*, p. 341.)

MAYFLOWER MORNING

Pilgrim sailor, when your eyes,
  Straining through the mist and foam,
First beheld with glad surprise
  Land, whereon to build a home;
With your hearts high courage warming,
  As you felled primeval pine,
Could you see great cities forming
  On the wide horizon line?

Pilgrim maiden when your hand
  Spun the homely linen thread,
Did you dream a mighty land
  Grew beneath your treadle-tread?
Through the words of prayer and psalter
  From the old farm chimney seat,
Could you hear the tramping after
  Of a hundred million feet?

Pilgrim warrior, Pilgrim pastor,
  Fighting Indians, famine, sin,
Could you see a vision vaster
  Than the cobbled streets of Lynn?
See a nation rising, growing,
  See the Stars and Stripes unfurled!
Watch the wealth of commerce flowing
  Through the trade marts of the world?

Pilgrim father, Pilgrim mother,
  As your homes grew year by year,
Did you sigh for sister, brother,
  Back in the old hemisphere?
Overcoming spites and slanders,
  Could you see through time and space
Fighting side by side in Flanders,
  One great English speaking race?

Pilgrims hail! No state refuse it,
  Join the chorus, swell the strain,
Rhode Isle! Hampshire! Massachusetts!
  Vermont! Connecticut! And Maine!
Mountains, plains and mighty waters,
  Land of labor, wealth and wonder,
Cheer the Mayflower's sons and daughters
  With a nation's voice of thunder!

Chorus

Halleluiah and rejoicing!
  Hymns and praises for the past,
Pilgrims of the ages voicing
  Joy and song while ages last.
Halleluiah and thanksgiving!
  We will keep your children free,
By good laws and righteous living
  For the centuries to be.

ODE COMPOSED BY THE AUTHOR FOR THE PILGRIM TERCENTENARY, 1920.

THE EIGHTEENTH CENTURY

That weight of wood with leather coat o'erlaid,
Those awful clasps of solid metal made,
The close-pressed leaves, unclosed for many an age,
The dull red edging of the well-filled page,
On the broad back the stubborn ridges rolled,
Where yet the title stands in tarnished gold;
These all a sage and laboured work proclaim,
A painful candidate for lasting fame;
No idle wit, no trifling verse can lurk
In the deep bosom of that weighty work.

CRABBE.

Another old custom there is, of saying, when light is brought in, *God sends us the light of Heaven;* and the parson likes this very well. Light is a great blessing, and as great as food, for which we give thanks: and those that think this superstitious, neither know superstition nor themselves.

GEORGE HERBERT.

CHAPTER XXII

An Ancient Controversy Revived

LIBERTY of conscience naturally led to a very free enquiry concerning those doctrines which had crystallized in the Church into matter-of-course conviction. As men on the one hand studied the Scriptures for themselves, and on the other began to apply reason and knowledge in their pursuit of religion, the doctrine of the Trinity, of three persons in One God, no longer was acceptable simply because it had been defined in one particular way in the early Church Councils. The exact relationship of Jesus Christ to God which had caused such dissension and strife between Arius and Athanasius in 325 began once again to agitate Christian conscience. There were many Puritan preachers who felt that there was no Scriptural authority for elevating Christ into the position of actual Godhead, since Christ always assumed the position of a son, and never claimed an equality with the Father. The old Church party clung pertinaciously to the doctrine of three persons in one God, and many were the pamphlets and tracts issued in support and defence of both sides of this argument.

No one now cares to read these old tracts and treatises in their musty, leather bindings, with their curious lettering, and interminable paragraphs of controversy and contention. They lie in dusty heaps on the floors of second-hand bookshops, or drift to the hawker's barrow; but in their day they represented the feelings of men with passions aflame, who were slowly beating out new paths

ARIUS THE LIBYAN

for themselves in the fields of thought, determined to accept nothing with their hearts which their minds did not fully understand.

As a sample of the manner in which the new theology was fretting against the shackles of the old, let us take a few quotations from one such dust-eaten volume of 1718, inscribed:

> "The Innocent vindicated
> or those falsely called
> Arrians, defended
> By a few plain texts of Scripture from
> the wicked aspersions of uncharitable men."

The title further adds that it is printed by one Andrew Brice "at the Head of the Serge Market in Southgate Street." It opens in this wise:

"The intemperate zeal of some professing Christians, both Ministers and people (arising probably from a conceit that they are infallible) has formed in their imaginations a monster, and given it the name of *An Arrian;* and they apply it to as many of their Fellow-Christians as are not of their size, though perhaps much more agreeable to the standard than themselves, and have branded them from Pulpit and Press as notorious Hereticks denying the Lord that bought them; imputing to them all the evil and pernicious consequences ignorance or prejudice can invent, and for no other reason but because they openly declare they believe all that is written in the sacred Scriptures, concerning our Lord and Saviour, Jesus Christ, from the Declaration of Himself, and the Revelation he has been pleased to give us of his God and Father 'whose shape none have seen at any time, nor heard his voice (John 5 : 37) and whom none can know but those to whom the Son reveals Him:' and our blessed Lord having made

known the Father and himself to his apostles so much as was necessary for them and his Church to know, they do therefore believe all that is in Sacred Writ, concerning the Father and the Son, and form their Faith by this Rule, and not by any Arian, Athanasian, Socinian or Sabellian rule whatsoever. 'Tis hoped all will allow the Holy Scriptures are appointed by their Author to convey to the understanding of Rational Creatures, ideas of persons and things; and that none are referred to scholastic Terms as Foundation Stones to build their Faith upon. Therefore as to 'Co-essential, Co-eternal, and Co-equal,' being Terms nowhere found in Scripture, we regard them not."*

As we mentioned in our chapter dealing with the Council of Nicea, it is not easy at this date to gain a clear and impartial view of the actual tenets of Arianism. The picture of Arius has come down to us chiefly in the writings of his enemies, and that which stands out most prominently is the fact that the pure light of Christ was slowly being darkened by the personal jealousy and strife of worldly and masterful men. There are those who maintain that Athanasius was the true saint and champion of the truth, and there are those who feel that Arius was a persecuted martyr who would have preserved Christianity in its primitive purity had his counsel been allowed to prevail. It is best therefore in this vexed question to indulge in no romance or picturesque resetting of the stage of life in A.D. 325. Fiction founded on historic gleanings is by no means a sure source of information, coloured as it must inevitably be by the later opinions of the compiler. There are a few fragments of historical accuracy which have been preserved, and handed down to us by theological scholars, and it is best to examine these with a calm mind as being

*See Appendix.

the most reliable information we possess on the subject. A fair analysis of the situation may be found in *The Age of the Fathers* by the late Dr. William Bright, at one time Regius Professor of Ecclesiastical History at Oxford. In this volume we read that Arius was a man of singular personality, grave, sweet, with unusual powers of conversation, and that in 319 or 321 Bishop Alexander of Alexandria called an episcopal synod at which Arius and his followers were present and avowed the following opinions:

(1) God was not always Father, but became so when He produced His Son out of nothing. For—

(2) The Son was produced in the sense of being created.

(3) He was a creature and therefore once He did not exist.

(4) Therefore, He is not like the Father in essence.

(5) Nor is He the Father's true word or wisdom, but can be called so only in an improper sense, as being in fact the product of God's true wisdom, *i.e.*, of that attribute whereby God made both the Son and the Universe.

"We are persecuted," Arius writes in a letter to Eusebius of Nicomedia, "because we say that the son has a beginning, but that God is without beginning."

The teaching of Christian Science is at one with neither Arius nor Athanasius. It is rather akin to the teaching of Origen. J. F. Bethune-Baker in his *Early History of Christian Doctrine*, gives us a very clear exposition of the mind of Origen concerning the Son of God, and we have already set forth how pure and spiritual was his teaching, how closely he and Mrs. Eddy resemble each other in thought and feeling, and how free he was from any contamination of wordly ambition or any root of personal bitterness. This is how Mr. Bethune-Baker presents Origen's view-point:

"The One represents the only real existence, the source

of all being: the many represents the universe with all its varying forms of apparent being, none of which have any real existence apart from the one from which they are derived. They do, however, in various ways, portray the one, and in them alone can He be understood: for the One, the self-existent, the source of all that really is, is a living Person. In His absolute nature and being He is unknowable by man (or any of the many) but He is relatively knowable so far as He is revealed through the medium of the universe which derives its existence from Him and in some measure reflects His nature and attributes. Such relative knowledge as is in this way attainable shows Him to be without origin, the cause of all that is, also spiritual and eternal, and above all else absolutely good. His very essence is love.

"From this ethical conception, which is at the back of all his theology, Origen argues that He (God) must impart Himself. Love cannot be thought of except as giving. Goodness desires that all shall share in the highest knowledge. And so there must be some medium, some channel by which he effects the revelation of Himself. As the required organ He chose the *Logos*. It is for the very purpose of revealing God that the Logos exists, and for this reason he has a personal subsistence side by side with the Father, and must be (if he is to reveal Him truly) as regards his being, of one essence with God. He must be, in his own being, God, and not only as sharing in the being of God. He is thus, as being the perfect image of God, the reason and wisdom of God, himself too, really God.

"His generation as Son is effected as the will proceeds from the Mind as the brilliance from the light, eternal and everlasting. It cannot be said that there was any time

when the Son was not. No beginning of this generation can be conceived—it is a continuous eternal process."

This definition of the Christ, according to Origen, is one to which Mrs. Eddy's concept is closely allied. She makes a distinction, however (as Arius did not), between the divine, eternal Christ, and the human Jesus. In her *Message for* 1901 (pages 8 and 9), she writes:

> "CHRIST IS ONE AND DIVINE. Again I reiterate this cardinal point: There is but one Christ, and Christ is divine—the Holy Ghost, or spiritual idea of the divine Principle, Love. Is this scientific statement more transcendental than the belief of our brethren, who regard Jesus as God and the Holy Ghost as the third *person* in the Godhead? When Jesus said,—'I and my Father are one,' and 'My Father is greater than I,' this was said in the sense that one ray of light is light, and it is one with light, but it is not the full-orbed sun. Therefore we have the authority of Jesus for saying Christ is not God, but an impartation of Him. . . .
>
> "The Christ was Jesus' spiritual selfhood; therefore Christ existed prior to Jesus, who said, 'Before Abraham was, I am.' Jesus, the only immaculate, was born of a virgin mother, and Christian Science explains that mystic saying of the Master as to his dual personality, or the spiritual and material Christ Jesus, called in Scripture the Son of God and the Son of man—explains it as referring to his eternal spiritual selfhood and his temporal manhood. Christian Science shows clearly that God is the only generating or regenerating power."

The Jew has for centuries been prevented from accepting

Christ because he has feared that he would lose his clear concept of the oneness of God. Christian Science preserves the oneness of God intact, and defines Christ the image and likeness of God as the forever Son of God, as creation reflecting or expressing the Creator, coexistent and coeternal with God but never the Principle, always the idea, the emanation of Principle.

The modern query is not so much concerning the nature of the image and likeness of God, but as to how Jesus could be manifested in the flesh without a human father. Physical science proclaims the utter incredulity of the proposition that life can come about in any other way but by the way of material law. On this subject the faith of the seventeenth century was beginning to wax dim, and it almost entirely flickered out in the eighteenth, giving place to the darkness of infidelity and atheism. When Christian Science came in the nineteenth century, it restored law to its rightful classification in the realm of Spirit. Many theologians eagerly caught gleams of the new light and gratefully acknowledged that there might indeed be higher, more sovereign laws which could entirely dominate the material, so that the human, looking upward, could perceive the divine order, receive the rays of eternal Truth, and express this fuller understanding in improved human conditions. But this progression was not taking place in 1718, the year in which our author was vindicating himself against the self-satisfied followers of ancient creeds. He and his flock were only pilgrims, disquieted with the sleep of the centuries, and ready to set out on a spiritual journey in quest of the truth. The Bible was their chart. They were willing to walk by faith in the inspired word when sight was denied. Yet Reason dogging their steps soon demanded proof as well as faith, and proof that satisfied became ever increasingly difficult to find.

How wisely has Mrs. Eddy written in *Science and Health*, (page 325):

> "When spiritual being is understood in all its perfection, continuity, and might, then shall man be found in God's image. . . . The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated."

This does not mean that another virgin birth is necessary or to be expected. It means rather that through the more spiritual origin of Jesus, and His precious life and teaching, we are now able to perceive that the Adam-dream is the myth of evil's creation, the lie about the truth, and—as Mrs. Eddy states:

> "this revelation will . . . usher in Science and the glorious fact of creation, that both man and woman proceed from God and are His eternal children, belonging to no lesser parent." (*Science and Health*, p. 529.)

This discernment is prophesied by St. Paul when he says:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:13.

To the human mind, weary with reasoning round and round in a circle of doctrinal definitions in which matter and spirit are mixed with pantheistic confusion, these words bring the balm of clear vision, an unutterable peace.

CHAPTER XXIII

The Spiritual Secret of Methodism

BETWEEN genuine liberty of conscience and liberty to criticize and condemn the conscience of others, there is a great gulf fixed, and into this gulf it would appear that the Puritan revival of Cromwell's day had fallen pell mell, where it lay argumentative but supine, at the opening of the eighteenth century. Sectarian bitterness had crushed out spiritual joy, and punishments occupied the place of blessings. Christians, instead of looking for God's image to be revived in their fellows, had concentrated on perceiving the sins and excesses of the carnal mind, Adam condemning Adam, but they could not by this means bring in one ray of reform or regeneration. The Calvinistic doctrines of predestination and damnation increasingly obtained among Nonconforming bodies, and shed a gloom over evangelical religion, while the Church had become formal and worldly and merely a means of livelihood for the younger sons of the nobility.

We feel the dull stupor of the century steal over us as we attempt to delve into its literature. If we open, let us say, Volume V of Dr. Jortin's Sermons, and wish to ascertain this Archdeacon's opinion on Exodus 20, verse 7, we shall read:

"In order to explain this law, and to give you right notions of it, it will be proper to consider,

I. What is directly forbidden in the commandment:

II. What is forbidden in it by plain consequence.

III. What is the penalty annexed to the breach of it,

and upon what accounts this offence is of so heinous a nature:

IV. What notion the Jews had of this commandment, and how they behaved with relation to it.

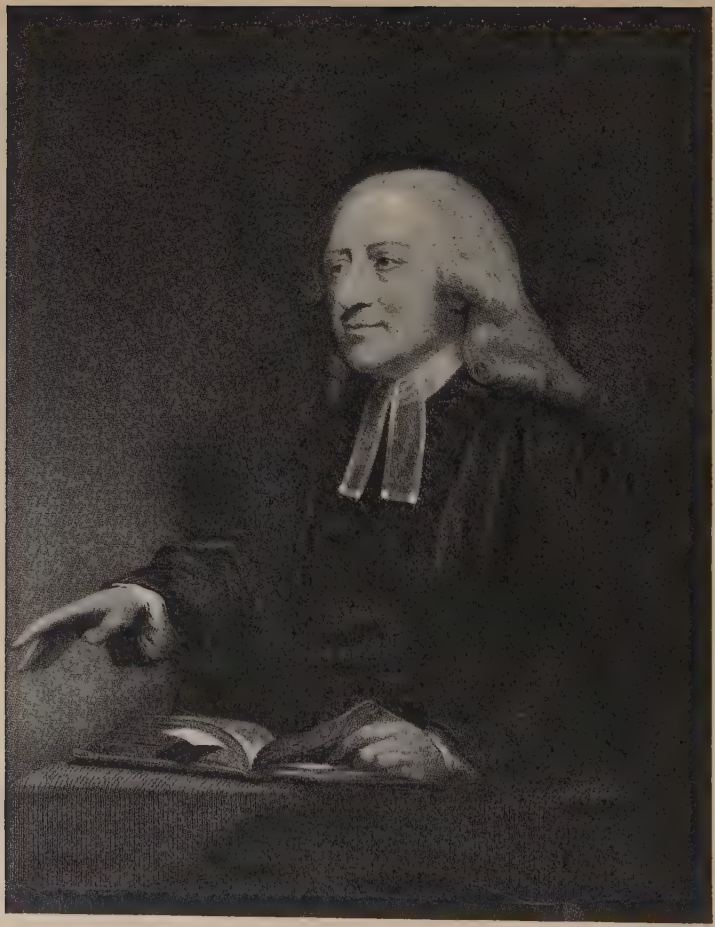
V. What our Saviour hath taught concerning it, and how far He hath extended it.

VI. Whence it comes to pass that the violation of it is a fault so common and prevalent.

VII. Lastly, By what methods obedience to this divine law might best be secured."

We are well-nigh asleep before we can even embark on the ensuing pages, but we can see in drowsy, pictorial vision, the dim church, the heavy, high-backed pews, the women in all their elaborate artificialty of head-gear, ribbons, feathers, fruit, etc., the men with their opulent figures buttoned into velvet and brocade, and their periwigs awry as they lie, propped up by dingy upholstery.

We note, as we gaze down the cobbled streets of the city, the dirt and poverty of the side-lanes and alleys, the ragged, ignorant children that look up sullenly, or who fling stones at the passing vehicles, while from the darkening distance, comes the faint but ominous notes of the Marseillaise. We are glad to return Volume V to its shelf, and forget the painful picture in remembering that light did break in upon England even during those heavy, selfish, hundred years of her spiritual decadence. In just such a moral atmosphere John Wesley and George Whitefield began their preaching, and brought about the unparalleled revival movement associated with their names. Wesley entered upon his ministry in a spirit of almost melancholy asceticism, certainly in a mood of such strictness and rigorousness of method that he and his friends early gained the sobriquet of *Methodists*. Like Luther he owed the



JOHN WESLEY

success of his open-air preaching to the adoption of the doctrine of Justification by Faith. There is something in a crowd of human derelicts—poor, untutored, suffering, yearning creatures—which evokes compassion in the stoniest heart; and if Wesley had much to teach them, they in their turn taught him much. His close touch with them, in their haunts and homes, opened his mind to the conviction that a merciful Providence would not suffer these erring, burden-bearing victims of wretchedness to be irretrievably lost, and he began to preach the possibility of salvation and even of "Christian Perfection" with an ardour that kindled a flame of inspiration among his vast audiences. Hear his testimony: "The more I converse with the believers in Cornwall, the more am I convinced that they have sustained great loss for want of hearing the doctrine of Christian Perfection clearly and strongly enforced. I see wherever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation of being perfected in love. I say an hourly expectation; for to expect it at death, or some time hence, is much the same as not expecting it at all." Of a given locality he writes: "Here I found the plain reason why the work of God had gained no ground in this circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all—the peculiar doctrine committed to our trust—or they spoke of it only in general terms, without urging the believers to go on to perfection and to expect it every moment: and wherever this is not earnestly done, the work of God does not prosper. As to the word perfection, it is Scriptural; therefore neither you nor I can, in conscience, object to it, unless we would send the Holy Ghost to school and teach Him to speak who made the tongue."

To a lady who had written to him, evidently under a heavy sense of her own short-comings, he replied: "I want you to be *all love*," and he defined the human road to perfection to be "a constant communion with God, which fills the heart with humble love."

Correspondingly Mrs. Eddy has written:

> "The way to extract error from mortal mind is to pour in truth through flood tides of Love. Christian perfection is won on no other basis." (*Science and Health*, p. 201.)

It is interesting to note that wherever the thought of Christian Perfection obtains there always follows the spiritual healing of disease or abnormality. Wesley experienced many such healings both in himself and in the districts where he visited. It was a hard age, both passionate and superstitious, and Wesley, viewed from the standpoint of two hundred years of humane development, was in many respects a hard man. While he excited emotion in his hearers he appears to have been singularly devoid of emotion himself. So that when these deliverances from danger and disease took place, he chronicled them in a calm matter-of-fact way. He ascribed the glory to God, but they do not seem to have greatly arrested his attention or to have excited any question in his mind as to whether they should always attend individual communion with God. For instance, we read this entry in the fourth volume of his Journal, "As I was coming downstairs, the carpet slipped from under my feet, which I know not how turned me round and pitched me back with my head foremost for six or seven stairs. It was impossible to recover myself till I came to the bottom. My head rebounded once or twice from the edge of the stone stairs, but it felt to me

exactly as if I had fallen on a cushion or a pillow. Dr. Douglas ran out sufficiently affrighted; but he needed not, for I rose as well as ever, having received no damage, but the loss of a little skin from one or two of my fingers. Doth not God 'Give his angels charge over us to keep us in all our ways.' "

He often relates cures brought about by his faith and prayers, and on one occasion mentions that "My horse was so exceedingly lame, that I was afraid I must have lain by. We could not discern what it was that was amiss, and yet he would scarce set his foot to the ground. By riding thus seven miles I was thoroughly tired, and my head ached more than it had done for some months. What I here aver is the naked fact: let every man account for it as he sees good. I then thought 'Cannot God heal either man or beast by any means, or without any?' Immediately my weariness and headache ceased, and my horse's lameness in the same instant. Nor did he halt any more, either that day or the next. A very odd accident this also." How true are the words of the anonymous hymn which runs:

> "Traditions, forms, and selfish aims
> Have dimmed the inner light;
> Have closely veiled the spirit world
> And angels from our sight."

And we can but ask ourselves Wesley's question, "Cannot God heal?" And to this the author of *Science and Health* has made answer:

> "God will heal the sick through man, whenever man is governed by God." (p. 495.)

Towards the end of his life Wesley published a collection of receipts under the title of "Primitive Physic; or an Easy and Natural Method of Curing most Diseases." Among

the remedies, he advised regular hours, exercise, simple food, and temperance. His alert understanding, born no doubt of thoughtful years of observation of the mental origin of illness, outruns even the earlier penetration of Francis Bacon on this subject, for he writes in his Physic book: "All violent and sudden passions dispose to or actually throw people into acute diseases, the slow and lasting passions, such as grief and hopeless love, bring on chronical diseases. Till the passion which caused the disease is calmed, medicine is applied in vain. The love of God, as it is the sovereign remedy of all miseries, so, in particular, it effectually prevents all the bodily disorders the passions introduce. By keeping the passions themselves within due bounds, and by the unspeakable joy and perfect calm, serenity and tranquility it gives the mind, it becomes the most powerful of all the means of health and long life."

Furthermore, in his directions to the sick, he advises them to "add to the rest (for it is not labour lost), that old unfashionable medicine, prayer; and to have faith in God, who 'killeth and maketh alive, who bringeth down to the grave and bringeth up.' "

Thus Wesley wrote in the full fruitage of a hale and hallowed old age. Upon completing his eighty-second year, he said, "Is anything too hard for God? It is now eleven years since I have felt any such thing as weariness. Many times I speak till my voice fails and I can speak no longer. Frequently I walk till my strength fails, and I can walk no further; yet even then, I feel no sensation of weariness, but am perfectly easy from head to foot. I dare not impute this to natural causes. It is the will of God."

Let us put the clock back nearly sixty years in this grand old patriarch's life, and take one glance at him as the

grave, almost gauntly eager young Fellow of Lincoln College, Oxford, already marked out (in the same university which cradled Wycliffe and William Penn) by his long hair, and by his singular indifference to the pleasures and absorptions of society. Let us pause for a moment in the old grey college quadrangle, and read a little paper written for himself and his little of band of first disciples, for it will be of very great interest to note the early trend of a mind which was destined to arouse the dormant soul of a nation and quicken its spiritual faculties into a new activity and life.

The quaint little article is called "Scheme of Self-examination." It has two sub-divisions: "Love of God and Simplicity"; the means of which are "Prayer and Meditation," and "Love of Man." It is fervent, almost fanatical in its zeal, and in its minute introspection, such as, "Have I every hour prayed for humility, faith, hope, love, and the particular virtue of the day? Considered with whom I was the last hour, *what* I did, and *how*?"

In the section on "Love of Man" this question appears: "Have I, in speaking to a stranger, explained what religion is not (not negative, not external), and what it is (a recovery of the image of God); searched at what step in it he stops and what makes him stop there? exhorted and directed him?"

For the moment we, too, feel ourselves in the position of the "stranger," speaking with Master John Wesley within sound of cathedral bells, the slow chimes of the Old Tom Tower Clock, and saying to him: "Brother, religion is the recovery of the image of God."

CHAPTER XXIV

Art and Philanthropy

Sir Joshua Reynolds. Hannah More.

IF in these early times the educated and upper ranks of society, caring chiefly for cards, balls, and luxurious living, were singularly dead to spiritual things, truth was not to be lulled to sleep by such narcotics. By the blessing of God and the faithfulness of former followers, it had been firmly established in this little island, and though denied the legitimate avenues of the pulpit and the press, it blazed out in a new and radiant mode of its own. Real religion cannot be stifled, for its heart and soul is spiritual living. Whatever the times, whatever the manners, the true worship of God will find its own self-expression. The open vision has never been withdrawn from amid "the children of Israel," and surely the Anglo-Saxon race was given the pillar of cloud by day and the pillar of fire by night," when faith and knowledge had been lost, in order that the moral sense, and spiritual vision of this nation should not utterly perish.

Not many rich, not many of noble birth, were among the great crowds which gathered to listen to the preaching of John Wesley; but twenty-nine thousand fashionable, affluent people were attracted during April, 1769, to the first Exhibition of the Royal Academy. England's prophets were speaking at that time through the medium of paint brush and canvas. Art had become a vehicle for religion.

It is quite a fallacy to suppose that Puritanism quenched the love of beauty and colour. Human egotism, and

contentious strife, the tyrannical element in the carnal mind which in the name of God tries to crush out some of His most glorious attributes, may have held sway in certain sects for certain periods, but this was not the true spirit of Puritanism, the living, vital, consecrated Puritanism which had given freedom of thought and the open Bible to the race.

Milton brought organ music into England, having been greatly impressed with the powers and scope of that wonderful instrument in his travels on the Continent. The sons of Charles Wesley became accomplished professional musicians, while Thomas Gainsborough, the artist, was baptised in an Independent Meeting House at Sudbury, in the valley of the Stour, and his sister Mary married a dissenting minister at Bath. This early atmosphere of piety and truth conserved in him a love of realism in its noblest sense, not realism of the hideous and grotesque, but the realism of beauty, form, and colour in every tree, and hillside, emerald valley and silver stream, meadow of golden corn and shady hedgerow,—all the many exquisite touches of Truth in a bountiful nature, which have made his landscapes immortal. We gain a very clear and interesting picture of the man himself from a concise tribute given by one of his biographers, Mr. Brock-Arnold, who writes:

"We owe a great debt of gratitude to Gainsborough, and as Englishmen we should be proud of him. His genius was essentially of native production. He never went abroad to study, and there never was an artist who was freer from foreign influences in his art. From first to last his highest ambition was to be a faithful painter of English scenery. His life resembled, in its calm serenity, one of the peaceful landscapes he so loved to paint, and

if a cloud occasionally darkened the scene, as for instance when the Hanging Committee of the Royal Academy seemed to slight him, the shadow would speedily pass away, leaving the simple, soft-hearted, painter-musician happy and content in large-minded devotion to his art.

> "Giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens,—all point to Mind, the spiritual intelligence they reflect. The floral apostles are hieroglyphs of Deity. Suns and planets teach grand lessons. The stars make night beautiful, and the leaflet turns naturally towards the light."

Thus Mrs. Eddy has written in *Science and Health* (page 240), and thus Gainsborough painted; but in 1780 people were far more interested in their own portraits than in looking "through Nature up to Nature's God."

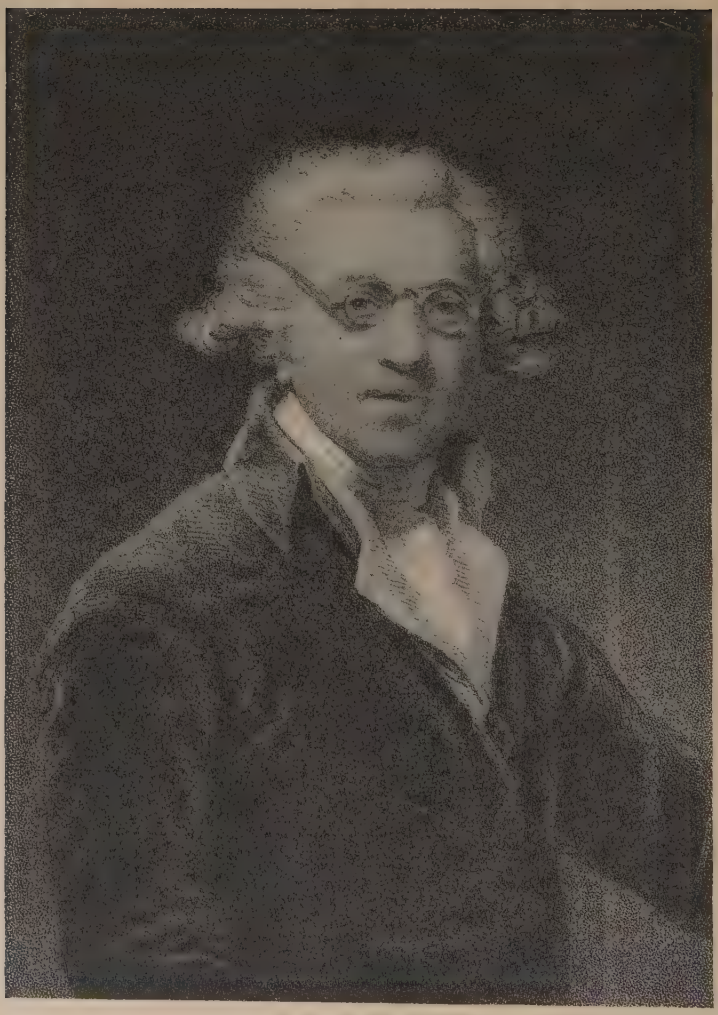
While Gainsborough won both fame and money by his portrait painting, the walls of the passage from his hall to his painting room were covered with landscapes. His visitors scarcely deigned to look at, much less purchase these, however, though immediately after his death his "Woodman in the Storm" was sold for five hundred guineas. But, whether instantly recognised or not, a school of landscapists was forming that breathed truth, purity, and love throughout their works which were slowly but surely to raise the standard of beauty for the generations to come.

Gainsborough was not the only artist to whom his native land was lovely and holy, and who earnestly desired to fix her fleeting seasons on canvas for an everlasting memorial. John Constable was equally absorbed in art and nature, and in the religious meaning of both. He writes to his

young wife in 1819, while on a visit to his native village of East Bergholt in Suffolk: "Everything seems full of blossom of some kind, and at every step I take, and on whatever object I turn my eyes, that sublime expression of the Scriptures 'I am the resurrection and the life' seems as if uttered near me."

As we look upon Constable's wonderful picture of *Salisbury Cathedral from the Meadows*, with its majestic group of trees towering upwards in rejoicing strength, its gentle river flowing with loving caress into every tender curve of reed-fringed bank, and its patient horses loyally pulling their load across the stream; as our eyes follow the breadth of the field-distances stretching away, to rest in rapt reverence on the glowing rainbow springing from the horizon, and circling far above the cathedral spire,—an emblem of God's eternal promise, sweeping upward and beyond the aspirations of men into a vast eternity,—we indeed feel that worship is not alone confined within those cloistered walls, but that "God who made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." (Acts 17 : 24, 25.) The English landscape-painters of the eighteenth century led thought back to God.

Even more impressive, because more consciously metaphysical, was the influence of Sir Joshua Reynolds. The son of the Headmaster of the Grammar School at Plympton, Devon, an intimate friend of Dr. Johnson, David Garrick, and Admiral Keppel, and the first President of the Royal Academy, Sir Joshua's life is one long record of gentle breeding, loyal friendship, amazing industry, and an abstracted absorption in his art which resulted in his



SIR JOSHUA REYNOLDS

literally creating a school of his own, and stamping it with a genius and a charm which our modern taste, with all its vagabond inventiveness, has not been able to scorn.

To be in the world and yet not of it has ever been an ideal of Christian perfection. Perhaps no man ever came so near to it as Reynolds. To him the leaders of the most outrageous fashion, and the representatives of the most bitterly opposed political parties, were translated into the realm of the ideal as types of beauty and grace. All factions met on his threshold, one man taking his place in the chair an opponent had just vacated. All were cordially received and well treated. Their faults were passed over, their good features preserved.

It was in his portraiture of children, however, that Reynolds excelled and proved the spirituality of his art. What more exquisite study than his "Age of Innocence" or his "Infant Samuel!"

Hannah More, in her sprightly fashionable days, visited Sir Joshua's studio when he had just finished a first study of the little prophet, not the best known one, where he is kneeling with folded hands, but a child eagerly lifting his face to the supernatural light which streams in from above, as the voice of the Lord strikes upon his ear. He told the poetess that he was often mortified when, on showing this picture to some of his great sitters, they asked him who Samuel was! a slight indication of how little Bible study was practised in that period. Hannah writes to her sisters at this time that Sir Joshua has also "done a St. John that bids fair for immortality." His angel heads are also among his best works, and inspire us with the devotional feeling that "in heaven their angels do always behold the face of my Father." (St. Matthew 18 : 10.)

Sir Joshua has sometimes been called cold and ungenial.

Dr. Johnson asserted that "he was the most invulnerable man he knew," yet in his dealing with all his friends and relations he was kind, hospitable, and courteous. He was particularly fond of the charming niece "Offy," who made her home with him before her marriage, but no human being ever took the place of his art. In many respects as a man he puzzles all his biographers, as the true artist will always continue to do, so long as he is judged by ordinary human standards.

The artist's utter disregard for the affairs of his nation, whether at war or at peace, his passive insensibility to the joys or sorrows of his kith and kin, his curious aloofness from all class or social distinctions, tempt the critic to brand him as a selfish egotist. And yet it is not the kind of selfishness or the stamp of egotism which really merits such severe censure. The fact is the true artist lives in a world apart, in new concepts, loftier visions of his own. He is in communion with a more enduring order of life than images which occupy the mind of the dweller upon the earth. He is always striving to create, and in his creations to sweep aside the material, and to pattern more closely the divine. As a rule the brush is his only medium. He cannot express in words the inmost beatings of his heart.

Fortunately for posterity, as President of the Royal Academy, Sir Joshua was obliged to try to give advice to students in a discourse at every yearly opening. He struggled painfully over these literary effusions, and even after hours of effort the message often remained inarticulate, and consequently not clearly understood. The truth is, that while the world demanded academic teaching, what he had to present was a spiritual revelation. The language of the address which he gave to the Academy Schools, in which he expressed the hope that "the national

glories might at length be enhanced by a School of British Artists," is neither cold nor selfish to the ear of the truly spiritual metaphysician.

"The art which we profess," said he, "has beauty for its object; this it is our business to discover and express. The beauty of which we are in quest is general and intellectual: it is an idea that subsists only in the mind; the sight never beheld it, nor has the hand expressed it. It is an idea residing in the breast of the artist, which he is always labouring to impart, and which he dies at last without imparting, but which he is yet so far able to communicate as to raise the thoughts and extend the views of the spectator, and which, by a succession of art, may be so far diffused that its effects may extend themselves imperceptibly into public benefits, and be the means of bestowing on whole nations, refinement of taste which, if it does not lead directly to purity of manners, obviates at least their greatest deprivation by disentangling the mind from appetite, and conducting the thoughts through successive stages of excellence till that contemplation of universal rectitude and harmony, which began by taste, may, as it is exalted and refined, conclude in virtue."

In entire harmony with the higher, spiritual concept, Mrs. Eddy writes:

> "Beauty, as well as truth, is eternal. . . . Beauty is a thing of life, which dwells for ever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color. It is Love which paints the petal with myriad hues, glances in the warm sunbeam, arches the cloud with the bow of beauty, blazons the night with starry gems, and covers earth with loveliness." (*Science and Health*, p. 247.)

With a brush which expressed the purest idealism, Sir Joshua was as much of a prophet and teacher as Ezekiel or Job. Indeed one cannot find an exactly adequate comparison, for, belonging as he did to a later dispensation, he was infused with the sweet serenity of the noblest Christian outlook. His designs for the window in New College Chapel, Oxford, give some hint of what his contribution to religious decorative art would have been had more extensive opportunities been afforded him. Even so his pictures of the Seven Virtues, Faith, Hope, Charity, Justice, Fortitude, Temperance, Prudence, are marvellous pieces of work, and are among the University's most cherished possessions. The lighting of this window is by no means perfect, yet if we stand with our backs to the cedar organ and gaze at it in the afternoon, when the sun has turned the glass a russet-gold, each figure in turn awakens deep appreciation. All are so exquisitely pure, so abstract, and yet so gracious, so appealing. Though presented as the graceful forms of women, they are qualities of mind. They bespeak a new epoch in Art, a new epoch in Religion. The old Greek gods and goddesses fade before them. The Milo is but beautiful clay in comparison with these living, soulful virtues, these creatures of light, these transparent attributes of more glorified being.

That Mrs. Eddy instinctively responded to and reveled in the spiritually aspiring art-sense which impelled this great Master, is seen in the building with which she had so much to do. The original Mother Church at Boston, the cradle of all the Branch Churches of Christian Science, has some wonderfully pleasing windows. There was no artist in America at that time, of the genius of Sir Joshua, but Mrs. Eddy's determining thought was expressed in the little, exquisitely adorned room, and the prayers of all who

laboured for its completion were united in bringing out a joyous sense of beauty that is as simple and unsullied, and yet as bright and beaming as a tiny mountain valley in the spring sunshine. Below the line of the gallery on the right side of the pulpit are six long lights forming the base of the large window which occupies most of that side of the Church. Gleaming like jewels between the rose-umber walls and bronze window casings, are set in gold and green the six water pots of Cana, the contents of which our Lord turned into wine. The curious streaks of blue and emerald and olive, in their colouring, give a vivid indication of the amazing change which is taking place within them, and as we watch the sunlight scintillating and quivering through the moving colours, they seem to symbolize the great change in human thought, the great overturning in the human mind which is now in progress, even that advance which Mrs. Eddy describes in her dedication of the Concord Church, as being

> "from sense to Soul, from gleam to glory, from matter to Spirit." (*Miscellany*, p. 163.)

Hannah More

Not everyone possessed of talent is born to be a prophet or a seer. Indeed it is often difficult to draw a clear line of demarcation between what might be termed the Ministry of Art, and the mere exercise of pleasant gifts. For this reason many renounce Art when they feel what is to them, a higher spiritual call, and perhaps in this they act rightly. It is only in rare instances that men and women have been endowed with sufficient vision to see in their Art a reflection and outpouring of the divine Creator,

HANNAH MORE

an Art such as Browning puts into the musings of Abt Vogler when he says:

"All we have written or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist,
When eternity affirms the conception of an hour.

. . . . . .

Sorrow is hard to bear, and doubt is slow to clear
Each sufferer says his say, his scheme of the weal and woe:
But God has a few of us whom he whispers in the ear;
The rest may reason and welcome: 'tis we musicians know."

This vision comes to the great artist, be he painter, musician, poet. In life it separates him from his fellowmen and he dwells aloof, apart—listening, creating; because for all posterity his name is woven into the woof of history, his thoughts become the thoughts of children's children, and his friends the citizens of every race and clime. He has lived a few years alone, in order that he may become the guest of endless generations.

Quite otherwise is the task of the philanthropist whose religious feeling throws him into the busy thoroughfares of life, and whose knowledge of truth is expressed in practical activities. It is the old story of Mary and Martha over again, and who shall say which of the two is the most indispensable, even though the metaphysical, contemplative, listening mind has chosen "the better part." While the great artist is of more value to his century than the man who endows a soup kitchen, it is certain that a large-hearted, broad-minded philanthropist accomplishes infinitely more good than the man of mediocre or irreligious talent. It is, in fact, the peculiar glory of the true Israel that they have made philanthropy a perennial character-

istic, and the necessity of caring for the poor is embedded in the national statutes as far back as the Law of Leviticus.

"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger: I am the Lord your God." (Lev. 19 : 9, 10.)

We would naturally expect woman to lead the way in acts of mercy and charity (the first Poor Laws date from Elizabeth's reign in 1601), but it is quite startling to find that the woman whose name was to be associated with a great philanthropic and educational movement in the spiritual wilderness of the eighteenth century was the popular young poetess and dramatist, Hannah More!

"Pious Hannah More," as she has since come to be called, was at one time the fêted friend of the Garricks, Horace Walpole, Reynolds, Dr. Johnson, and the most brilliant of London artistic and literary society. She came from old Puritan stock of Norfolk, but her own father, Jacob More, was a Churchman and a Tory. She was one of five sisters, and in their simple home at Bristol there is much that reminds us of the freshness and charm of the Alcotts. Hannah seems to have been the "Jo" of the family, but possessing greater social proclivities than that belovéd harum-scarum heroine! She studied Latin, Spanish, and Italian, and was unusually clever and proficient for a girl of those days. Her literary tendencies developed early, and her ballads soon won her notoriety. Journalism was in its infancy, Hannah More, Miss Fanny Burney, and later Mrs. Anne Radcliffe and Charlotte Smith were probably the only feminine blue-stockings whose productions were on the market.

Literature in those days consisted of such weighty matter as Robertson's History of Scotland, Gibbon's Decline and Fall of the Roman Empire, and Dr. Johnson's Dictionary, but anything of a romantic nature was eagerly devoured. Hannah's real gifts lay not so much in the art of versifying as in that of organizing and teaching. Her complete change from romance to realism showed where her true mission was to be. She did not begin her proper life-work until she was over forty years of age, and then it lay among the wild miners of the Mendip hills.

The condition of these people and their families in the West of England was indescribable. They had no spiritual teaching of any kind whatsoever, and were amenable to no sort of discipline. "We saw but one Bible in all the parish," Hannah writes of the village of Cheddar, "and that was used to prop a flower-pot." No clergyman had resided in the parish for forty years. She and her sister decided to start Sunday Schools in this hooligan district, and the story of how these two brave women travelled on horseback from place to place, bearding sullen, drink-sodden farmers in their homes, to gain support for the enterprise, and overcoming the malice and prejudice of those whose ignorant passions were aroused, is a romance far exceeding any of Hannah's imaginative fancies, such as she portrayed in "Sir Eldred of the Bower." Here is a vivid account which she gives of her work in the village of Congressbury:

"On Sunday I was enabled to open the School. It was an affecting sight. Several of the grown-up youths had been tried at the last Assizes; three were the children of a person lately condemned to be hanged. Many thieves, all ignorant, profane, and vicious beyond belief. Of this banditti we have enlisted one hundred and seventy, and

when the clergyman, a hard man who is also the magistrate, saw these creatures kneeling around us, whom he had seldom seen but to commit or punish in some way, he burst into tears. I can do them little good, I fear, but the grace of God can do all."

Her evangelizing work prospered so marvellously that in a few years she was able to have a great rally of all the schools in the district. She describes a *Mendip Feast* at which "seven or eight thousand people attended and behaved as quietly as the sheep that grazed around us. Farmers and their wives mixed with their own poor and rode in the same conveyances, their own wagons. The clergy headed this ragged procession with hats in their hands. Seven thousand people showed us they could be *quiet* on a day of merriment, not to say *innocent*. Upwards of nine hundred children were well fed as a reward for a year's labour, and the labour, learning the Bible."

Moved by a kindred interest Mrs. Eddy writes in *Science and Health* (page 236):

> "Parents should teach their children at the earliest possible period the truths of health and holiness. Children are more tractable than adults, and learn more readily to love the simple verities that will make them happy and good."

Hannah More wrote: "I know no way of teaching morals, but by teaching principles, and of inculcating Christian principles, without a good knowledge of Scripture."

She was one of Wilberforce's staunch supporters in his Anti-slavery Campaign, and there is a letter she wrote to Horace Walpole from Bristol, which shows how keenly she had the cause at heart:

On a Sunday in the midst of morning service, the congre-

gations in the Bristol Churches were startled by the bell and voice of the crier, proclaiming the reward of a guinea for a poor negro girl who had run away. "To my great grief and indignation," says Hannah, "the poor trembling wretch was dragged out from a hole at the top of a house where she had hid herself, and forced on board ship. Alas! I did not know it till too late, or I would have run the risk of buying her, and made you and the rest of my humane—I had almost said human—friends, help me out, if the cost had been considerable!"

One thing forcibly strikes the student of Mrs. Eddy's life and character, and that is the quiet, Hannah More-like and almost non-noticeable way she too adopted reforms which have cost ordinary human beings the struggle of a lifetime. A moral standard which has been reached through tears and blood, and which enflamed the whole heart, energy and feeling of other humanitarians, became part of her practice with scarcely more than a passing thought. The act for instance of freeing her husband's slaves was a tremendous thing for a fragile and otherwise penniless little widow to do, on the eve of the birth of her child, and at a time when the question was tearing asunder the governmental machinery of the United States. But it did not seem to have cost her a single moment's reflection.

> "I could never believe that a human being was my property" (*Message, 1902*, p. 15.)

she says simply, and that is all there is to the question. It was to cost her years of poverty, years of uncongenial environment, years of work and toil, together with the loss of position and influence,—all the many amenities and opportunities which money confers, but this consequence did not concern her at the time, and she never appears to have referred to it again in later life.

In the same brief, irrevocable way she took her stand in the matter of Temperance. On pages 453 and 454 of *Science and Health*, she writes:

> "A Christian Scientist never recommends material hygiene, never manipulates. He does not trespass on the rights of mind nor can he practise animal magnetism or hypnotism. It need not be added that the use of tobacco or intoxicating drinks is not in harmony with Christian Science."

There are only a very few references to the subject at all in her writings, yet hundreds are living today who have been healed through them of every form of the drink and drug habit. It would seem as if her mission lay far ahead of isolated reforms, to embrace world salvation from all evil. We further see the breadth of her vision in these lines from *Science and Health:*

> "Legally to abolish unpaid servitude in the United States was hard; but the abolition of mental slavery is a more difficult task. . . . Men and women of all climes and races are still in bondage to material sense, ignorant how to obtain their freedom. . . . Mortals will some day assert their freedom in the name of Almighty God. Then they will control their own bodies through the understanding of divine Science." (Pages 225, 228.)

It is interesting to remember that while she thus soared above every humane effort in her quest for the divine laws of being, she was at one with all those who like Miss More have taken a firm moral stand for the betterment of mankind. In her advancing years, when she was possessed of means (which her own unremitting work had brought to

her), she was a generous citizen, giving unobtrusively to many forms of outside charity.

To return to Hannah More in her thatched cottage on Cowslip Green; or perhaps rather to the more commodious house, Barley Wood, where she indulged what she designated "the only one of my youthful fond attachments which exists still in its full force," and which was a love of raising flowers, planting trees, and landscape gardening! She also retained her love for the quill! but her later writings are very different in character from her early effusions. She wrote *Practical Piety*, followed by *Christian Morals*, and her last book, *Spirit of Prayer*, was written when she was in her eightieth year.

Theology in Hannah's day was formal and overshadowed with a heavy sense of sin. The sincere and truly God-fearing felt they were not religious if they did not constantly dwell on the thought of man fallen and debased, an unworthy creature pleading for mercy at the throne of an awful Judgment. Indeed, any serious outlook of life to be acceptable was tinged with a certain melancholy. We are reminded of Boswell's inimitable remark: "You are a philosopher, Dr. Johnson. I have tried, too, in my time, to be a philosopher, but I don't know how, cheerfulness was always breaking in."

Hannah More was not wholly exempt from the self-condemnatory aspect of theology, which may in some measure account for her frequent illnesses; but her bright practical spirit could not be entirely quenched, and her close contact with the living mass of humanity she was daily uplifting and inspiring, unfolded in her mind a vital sincerity, a consciousness of God's presence, which Mrs. Eddy has named

> "the living, palpitating presence of Christ, Truth,"
> (*Science and Health*, p. 351),

and which made Miss More's manual of devotion of real use and comfort. It compares very closely in certain passages with the first chapter, on Prayer, in *Science and Health*, and contains much of the sweet inward genuineness of spirit so characteristic of William Penn.

"The end of prayer," Hannah writes, "is not to inform God, but to give a man a sight of his own misery; to raise his soul towards heaven, and to put him in mind that there is his Father and his inheritance. Prayer is desire: it is not a mere conception of the mind, not an effort of the intellect, not an act of the memory, but an elevation of the soul towards its Maker a pressing sense of our own ignorance, and infirmity, a consciousness of the perfections of God, of His readiness to hear, of His power to help, of His willingness to save. It is not an emotion produced in the senses, not an effect wrought by the imagination, but a determination of the will, an effusion of the heart.

"Prayer is an act both of the understanding and of the heart. The understanding must apply itself to the knowledge of the Divine perfections or the heart will not be led to the adoration of them. It would not be a *reasonable* service if the mind were excluded. It must be rational worship, or the human worshipper will not bring to the service the distinguishing faculty of his nature, which is reason. It must be spiritual worship, or it will want the distinctive quality to make it acceptable to Him Who is a Spirit, and Who has declared that He will be worshipped 'in spirit and in truth.' "

In a passage in *Practical Piety*, she gives a beautiful impression of the unity between God and man in His image. She writes:

"God is the foundation from which all the streams of goodness flow, the centre from which all the rays of blessed-

ness diverge. All our actions are, therefore, only good, as they have a reference to Him: the streams must revert back to their fountain, the rays must converge again to their centre."

She is also extremely logical and thoughtful in facing the problems of life and death: "The world is everywhere," she remarks, "it is a nature as well as a place"; and in the same book she writes: "Death is the vehicle to another state of being, but professes no power to qualify us for that state. In conveying us to a new world it does not give us a new heart. It puts the unalterable stamp of decision on the character, but does not transform it into a character diametrically opposite."

Like all truly great souls she deplores sectarian squabbles, and feels the love of God embracing all who are seeking to live close to Him.

"My very soul is sick of religious controversy!" she exclaims. "How I hate the little narrowing names of Arminian and Calvinist! Christianity is a broad basis. *Bible* Christianity is what I love; that does not insist on opinions indifferent in themselves; a Christianity practical and pure, which teaches holiness, humility, repentance, and faith in Christ. Which, after summing up all the evangelical graces, declares that the greatest of these is charity."

And on this subject of quarrels amongst Christians, a little of the old wit and humour sparkles out between the lines of grave advice:

"If a forbearing temper should be maintained towards the irreligious, how much more by the professors of religion towards each other. As it is a lamentable instance of human infirmity that there is often much hostility carried on by good men who profess the same faith, so it is a strik-

ing proof of the litigious nature of man, that this spirit is less excited by broad distinctions (such as conscience ought not to reconcile) than by shades of opinion, shades so few and slight, that the world would not know they existed at all, if by their animosities the disputants were not so impatient to inform it."

In one of her smaller booklets *No and Yes* (page 7), Mrs. Eddy has given this wise admonition:

> "No personal considerations should allow any root of bitterness to spring up between Christian Scientists, nor cause any misapprehension as to the motives of others. We must love our enemies, and continue to do so unto the end. By the love of God we can cancel error in our own hearts, and blot it out of others."

Perhaps the pearl of greatest price in all Hannah's "piety" lies in her utterance of this thought:

"The great, the only effectual antidote to self-love, is to get the love of God and of our neighbour firmly rooted in the heart. Yet let us ever bear in mind that dependence on our fellow-creatures is as carefully to be avoided as love of them is to be cultivated. There is none but God on whom the principles of love and dependence form but one duty."

Only those who have lived through a lifetime, and have experienced the betrayal of their dearest trusts, or have been bereft without fault or failure on anyone's part of their surest prop and support, could come to such truly divine conclusions, or any fraught with more assured comfort to tempest-tost humanity.

It is in this spirit of comfort, born of profound experience and illumined faith, that Mrs. Eddy also has written:

> "Would existence without personal friends be to

you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love." (*Science and Health*, p. 266.)

There was a tradition in Mrs. Eddy's family that the Bakers were related in some way to Hannah More. This Mrs. Eddy felt had never been definitely substantiated. Be this as it may, there is certainly a close resemblance between them in their early love of the best in literature, and in the development of their lives into a large service for the good of mankind. Most of Mrs. Eddy's troubles in later years came from her own students, even as it was the dishonesty of Hannah's own servants which necessitated her leaving her loved home, Barley Wood, when a very old lady of eighty-three, to settle in a smaller home at Clifton. They had robbed her of so much that she could no longer afford to live in her old style. She descended the stairs on this occasion with a placid countenance, and then walked silently round the lower rooms, looking up at the portraits of all the dear old friends long since passed away, and then when she was settled in the carriage, she gazed out on her trees and garden and said, "I am like Eve, driven from Paradise, but not, like Eve, by angels!" Nevertheless she was able to say of those wicked servants, "People exclaim against their ingratitude towards me, but it is their sinfulness towards God that forms the melancholy part of the case."

She passed on in September, 1833, at the ripe old age of eighty-eight, having been the forerunner of a splendid army of philanthropic women, whose cheerful, steady, devoted Christianity has not hesitated to cope with the worst strata of human society, and to bring light and cleansing into the dark places of earth.

In her advanced age also, Mrs. Eddy wrote:

> "The philanthropist or reformer gives little thought to self-defence; his life's incentive and sacrifice need no apology. The good done and the good to do are his ever-present reward." (*Miscellany*, p. 288.)

THE VICTORIAN ERA

"No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And Faith shines equal, arming me from fear.

. . . . . .

Vain are the thousand creeds
That move men's hearts: unutterably vain,
Worthless as withered weeds
Or idlest froth amid the boundless main,

. . . . . .

To waken doubt in one
Holding so fast by Thine Infinity:
So surely anchored on
The steadfast rock of immortality.

. . . . . .

Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

EMILY BRONTË.

"Listen, O isles, unto me; and hearken, ye people, from far; . . . Thou art my servant Israel in whom I will be glorified. . . . The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." (Isaiah 49.)

"My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust." (Isaiah 51.)

"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." (Isaiah 66.)

CHAPTER XXV

The Age and the Woman

IT has become the custom of late years to disparage the Victorian Era, the greatest era of the British Empire, and indeed of the English-speaking peoples the world over. Both its fashions and furniture, its ideals and its architecture, its sentiment and its society have been held up to merciless ridicule at the hands of modern critics, and this, as we think, unduly and unfairly. In the first place it was an age of deep sincerity, introspection and attention to detail, and if its art at one time appeared to be somewhat colourless and formal, we must not forget that it blazed out eventually in the brilliant hues of the pre-Raphælite School, a spiritual renaissance in painting which has not as yet been surpassed.

The connoisseur can surely feel as much pleasure in observing a Victorian barometer, with accurately adjusted needles and delicate engraving on its solemn, old face, as he may experience when examining the graceful frivolities of a Louis XVIth fan. One expresses scientific beauty to the mind; the other, sensuous beauty to the eye.

There is something about the enduring serviceableness of Victorian chairs and tables which evokes a sense of trust and honour; just as the rich and lasting tints of the carpets and curtains, their crimsons, turkey reds, subdued yet glowing ambers and old gold, forever bespeak the welcome of home. If the age painted its tea-trays with garlands of eglantine, its vases with sprays of maidenhair and lilies of the valley, such effort only displayed its whole-hearted and loyal devotion to nature.

When we come to think of the men and women of those times, however, nearly every great name the world loves and honours crowds the screen of memory,—Dickens, George Eliot, the Brownings, Disraeli, Shaftesbury, Newton, Wilberforce, Abraham Lincoln, Emerson, Lowell, Harriet Beecher Stowe, Longfellow, Kingsley, Florence Nightingale, Jenny Lind, Gordon, Livingstone,—the list would be endless! It was an age of exploration, piety, research, philanthropy, heroism. Soldiers and sailors were not ashamed to be seen reading their Bibles and kneeling down at night to say their prayers. It was the age in which people scrutinized their faults and strove to improve their virtues. Coldness and satire were not looked upon as a fitting mask for society. Life was too fraught with purpose, too full of moral endeavour, for it to tolerate an intellectual wittiness devoid of fruit. Thomas Carlyle, himself a great Victorian, was but voicing the spirit of the times when he wrote: "Yes, hollow Formalism, gross Benthamism, and other unheroic, atheistic insincerity, is visibly and even rapidly declining. . . . I prophesy that the world will once more become *sincere;* a believing world: with many heroes in it."

But the crowning glory of the era was womanhood! This may seem a startling assertion to make in the face of modern judgment on the early Victorian woman, an estimate which connects her with toy parasols, prim manners, smelling salts, tight waists, elastic-sided boots, and the fear of mice! But let us consider her with an unprejudiced mind: consider her from the standard of the real qualities of womanhood, from the standpoint of purity, dignity, grace, and hospitality. Here she will not fail the most exacting idealist. She has modesty and poise, emotion and reserve. She seeks no artificial

embellishments. Character and good breeding have ennobled her features, and given force to expression. How insistently they shine out in every line of her face, in her every gesture, in her quiet and courteous movement and in her quick intuitive glance! Wordsworth was describing Victorian womanhood when he wrote:

"I saw her upon nearer view,
A Spirit, yet a woman too!
Her household motions light and free,
And steps of Virgin-liberty;
A countenance in which did meet,
Sweet records, promises as sweet;
A Creature not too bright or good
For human nature's daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles.

And now I see with eye serene
The very pulse of the machine;
A Being breathing thoughtful breath,
A Traveller between life and death;
The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect woman, nobly planned
To warn, to comfort, and command;
And yet a Spirit still, and bright
With something of angelic light."

As a wife her love is rivalled by her high sense of duty, and both combine in an ardour of devotion, unparallelled in any age, because never before so finely tempered with free will.

The story of Mrs. Gladstone is no exaggeration of this characteristic. Briefly it is this. She was entertaining a certain Bishop, and at the breakfast table they were discussing the perturbed state of Europe. The Premier (her husband) had not yet come downstairs. After com-

menting with some concern on the seemingly inextricable tangle of world affairs, the cleric remarked, "Well, it is a great comfort to me in all these extremely difficult problems to feel that there is one above who knows all and in whom we may safely trust." "Yes indeed, Bishop," replied Mrs. Gladstone earnestly, "I agree with you, and he won't keep you waiting long now, I assure you. He will be down directly!"

But if some Victorian wives held implicit trust in their husbands virtually amounting to worship, this was by no means a conspicuous trait in every woman, and even so this worship was of a self-sacrificing type which expressed so much of Principle, and contained so much patient, wise advice, that it enabled the public men of the time to achieve results which lie written in splendid reforms, and victories, the colonization of vast territories made subject to law and order, and the development of a progressive system of self-Government. There were many women whose adventurous spirit emboldened them to travel far and wide, some in the physical, others in the mental realm. The spirit of woman was brooding over the waters of ignorance, prejudice and fear. Her conceptions of life were continually assuming more mental forms, and the Oxford and Cambridge Colleges for the higher education of women sprang forth from her brain. Day schools and collegiate schools for girls of a new and progressive order were founded and gained a firm foothold in the public mind, such extensive education having given rise to the playfully satirical couplet on two of the most famous pioneers of this movement:

"Miss Bus and Miss Beale
Can't feel as we feel!
So different from us
Miss Beale and Miss Bus!"

To be foolish and unlettered was no longer a feminine charm. The aspiration for intellectual equality was actually starting a social revolution of which our own times have not yet seen the end. It was this spirit which inspired Tennyson to write his Medley, *The Princess*, and in the person of Ida to rise

> "Upon a wind of prophecy
> Dilating on the future; 'everywhere
> Two heads in council, two beside the hearth,
> Two in the tangled business of the world,
> Two in the liberal offices of life
> Two plummets dropt for one to sound the abyss
> Of science, and the secrets of the mind.' "

In Mrs. Eddy's treatise, *Unity of Good*, page 51, the question is asked, "What say you of woman?" and it is answered in these words:

> "Man is the generic term for all humanity. Woman is the highest species of man, and this word is the generic term for all women; but not one of all these individualities is an Eve or an Adam. They have none of them lost their harmonious state, in the economy of God's wisdom and Government. . . .
>
> "In the scientific relation of man to God, man is reflected not as human soul, but as the divine ideal, whose Soul is not in body, but is God,—the divine Principle of man. . . . This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the ever-present reign of harmony, already with us. Hence the need that human consciousness should become divine, in the coincidence of God and man, in contradistinction to the false consciousness of both good

> and evil, God and devil,—of man separated from his Maker. This is the precious redemption of Soul, as mortal sense, through Christ's immortal sense of Truth, which presents Truth's spiritual idea, *man and woman.*"

The Victorian Age also stressed a relationship which is perhaps one of the most pure and most helpful bonds existing on earth, between the sexes,—the love of brother and sister. This affection, consecrated, deep, and lasting, shines through all Victorian biography in marked measure. There was the great love between the poet Wordsworth and his sister Dorothy; there was the attachment between Charles Lamb and his invalid sister Mary, to whom he gave the most self-sacrificing devotion and rare companionship.

In fiction Dickens has immortalized the love of sister for brother in the characters of Ruth and Tom Pinch. The picture is so vivid and so refreshing that we are impelled to quote from it. It is altogether characteristic of the family relationship of the period, and it could not have been written in the same way in any other age.

"Pleasant little Ruth! Cheerful, tidy, bustling, quiet little Ruth! . . . To be Tom's housekeeper. What dignity! Housekeeping upon the commonest terms, associated itself with elevated responsibilities of all sorts and kinds; but housekeeping for Tom, implied the utmost complication of grave trusts and mighty charges. Well might she take the keys out of the little chiffonier which held the tea and sugar; and out of the two little damp cupboards down by the fire-place where the very black beetles got mouldy, and had the shine taken out of their backs by envious mildew; and jingle them upon a ring before Tom's eyes when he came down to breakfast! Well might she, laughing

musically, as she put them up in that blessed little pocket of hers with a merry pride! . . . The serious way in which she looked at Tom; the way in which Tom looked at her; and the way in which she gradually broke into a merry laugh at her own expense: would have enchanted you. . . .

"Well! she washed up the breakfast cups, chatting away the whole time, and telling Tom all sorts of anecdotes about the brass and copper founder; put everything in its place; made the room as neat as herself—you must not suppose its shape was half as neat as hers though, or anything like it—and brushed Tom's old hat round and round and round again, until it was as sleek as Mr. Pecksniff. Then she discovered, all in a moment, that Tom's shirt-collar was frayed at the edge; and flying upstairs for a needle and thread, came flying down again with her thimble on, and set it right with wonderful expertness; never once sticking the needle into his face, although she was humming his pet tune from first to last, and beating time with the fingers of her left hand upon his neck-cloth. She had no sooner done this, than off she was again; and there she stood once more, as brisk and busy as a bee, tying that compact little chin of hers into an equally compact little bonnet."

Very beautiful, very exceptional was this affection running like a stream of crystal water through the poetry and prose of the nineteenth century. The attitude of parents towards their children was somewhat austere and formal. Age never forgot the disparities of youth; but in the love of the children for each other the heart expanded in free and untrammelled expression, and especially between brother and sister affection found a natural and satisfying bond of union. Masculine and feminine qualities mingling in joyous companionship, free from all passion save that of

devotion and constancy, remained rooted in the long, tender, clingingly precious associations of childhood and home, no matter how many other ties the years should bring, or how many new faces might fill the stage of life.

It is not always so. It cannot always be so. The past sometimes veils a bitter history overgrown by the deadly nightshade of misunderstanding and distrust; but where memory can look back on sunlit meadows, on loving eyes, and gracious presences, can intertwine once more little eager hands with little hands, can scramble short of breath and limb, with pattering feet following pattering feet up the fair slopes of golden recollection, can hear the Christmas bells of long ago ring joyous greetings, can gather the flowers of May morning in one radiant circle of cheer and contented work and play, sweet good nights and bright good mornings,—how wondrous are such memories! how deep, how unalterable is that love fostered in childhood. There is nothing which it may not endure, nothing which it cannot forgive: how it rises up behind the limit of time, and reaches forward into a deathless eternity.

It is thus we first see Mary Baker, a little girl of nine, in the arms of her elder brother Albert, welcoming him back from college, looking up into his face "with eyes like dewy violets," clasping and unclasping her hands around his neck in a fervour of rapturous affection.

We see her in the glow of ideal, poetic, Victorian girlhood, lovely as the eglantine—her favourite wild flower. Her biographer paints the picture in these words:

"She has been described as slender and graceful with a shower of chestnut curls, delicate refined features, and great blue eyes that, on occasion of unwonted interest, became almost black. . . . Her curls escaped from her bonnet, and shaded cheeks which were so glowing they rivaled the rose."

But it is in two later pictures, when, after years of suffering, loss, struggle, resurrection and revelation, she was ascending the zenith of her spiritual experience and fruition, that we find the most descriptive impression for the mind to cherish. *Science and Health* was then published, and she was living in the little frame-built house, No. 8 Broad Street, Lynn, Massachusetts.

A lady living in Boston remembers being taken to this house when a child by her mother, and of seeing Mrs. Eddy standing among her lilies, bending over them and tending them. She was dressed in white, and the shadow of an elm tree sifted the sunlight in splashes of golden green around her. This first glimpse of her hostess quite fascinated the child's heart, and later when given a doll to play with she neglected it to draw near to her and sit on a stool at her feet, while her mother and Mrs. Eddy carried on a conversation quite beyond her childish comprehension, although she declared it affected her with a strange sense of happiness.

These pictures give us some sense of Mrs. Eddy's appearance in 1878, but it would take a Hunt or a Ruskin to express the full beauty and meaning of the scene.

For the subject of the picture we have woman in the fulness of physical, spiritual, and intellectual beauty. She is a wife, mother, friend, teacher, and guide. She has the radiance of the Summer morning in her smile, the brightness of her face, and the flush of the rose upon her cheek. She has the depth of noonday in the earnest conviction of her wonderful sayings. "Mrs. Eddy instantly healed me of every ill that had claimed me," is a visitor's description of the result of an interview. "I cannot describe the exhilaration that rushed through my whole being. I was uplifted and felt a sense of buoyancy unspeakable. It was

as though a consciousness of purity pervaded her, which imparted itself to me, whereupon I felt as if treading on air to the rhythmic flow of music."

In 1885, Lilian Whiting, the author of *The World Beautiful*, describes a visit of casual inquiry at The Metaphysical College on Columbus Avenue, in Boston. She says:

"Presently Mrs. Eddy came in and greeted me with a manner that, while cordial and graceful, was also something more, and which had in it an indefinable element of harmony; a peace that was not mere repose, but more like exaltation. It was subtle and indefinable, however, and I did not think of it especially at the time, although I felt it. The conversation touched lightly on current topics and finally recurred to the subject of Metaphysics. I remembered afterwards how extremely tired I was as I walked wearily and languidly up the steps to Mrs. Eddy's door. I came away, as a little child friend of mine says, 'Skipping.' I was at least a mile from my hotel and I walked home feeling as though I were treading on air."

Although this vision of Mrs. Eddy is strange to us, we are moved by a deep emotion, for in the simplicity of the picture we have found the ideal of pure, loving womanhood. In this appealing individuality, we have come upon one who seems our near and dear friend, and who speaks so divinely that we feel health and joy and love to be the eternal realities of our existence.

As the little child flung away the toy to draw nearer to the gentle lady with the busy hands at work among the lilies, we, too, fling away the worn-out toys of worldly absorption and material sense, to pause and listen. And, if we do not understand all she is saying, at least all prejudice, and suspicion, and scorn have vanished.

That which is a part of ourselves, the expression of our

aspirations and our hope, can but be accepted, hailed with joy, understood and loved.

The little Lynn house by the wayside will ever be as the Interpreter's house was to Christian in the Pilgrim's Progress. But the home which was the chief centre of work for the longest period, and where Mrs. Eddy's most progressive, most fruitful years were spent, was Pleasant View in Concord, New Hampshire. The view from the house extended far across the broad valley to where, on the blue horizon, Bow, her birthplace, nestled in a cluster of hills. In breadth and grandeur—a certain majesty of composition—the scenery recalls the unsullied charm of the lowlands of Scotland. To lovers of nature whose ears are attuned to her messages, the site speaks at once of a centre towards which the beauty of the universe converged.

The place was home, a beacon, a fitting resting-place for the Discoverer of Christian Science, with whose thought, as we have seen, the early Christian thinkers and reformers were in such striking accord. They used the term divine Science naturally and spontaneously in defining true Theology; in fact for centuries it was the pre-eminent Science, but the knowledge of its laws was limited, and only in spasmodic or exceptional instances was it applied to physical healing after the third century. Their most spiritual conclusions touched the hem of the more perfect revelation that was to come. Their most enlightened vision reached out for the fuller light and prophesied its advent, but no person gave the full and satisfying scientific interpretation of Jesus' words and works, unfolding that ampler classification of truth which he promised should come as the Comforter, the "Spirit of Truth," until Mrs. Eddy was called of God and endued with power for this sacred task. Who but she has ever stated divine healing

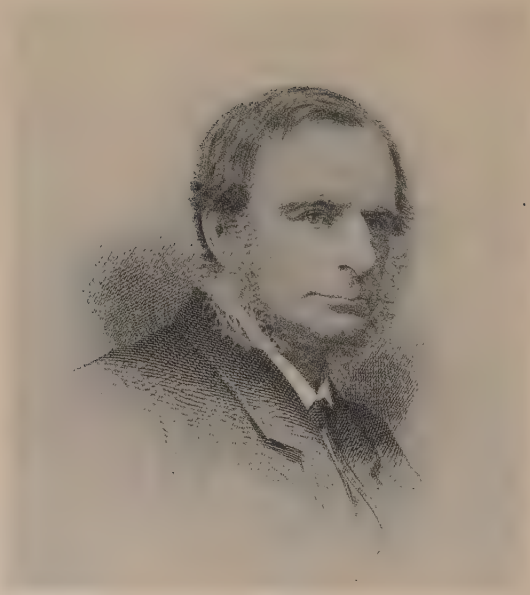
as it is stated in the following paragraphs taken from her *Miscellany*, pages 348 and 349:

> "My discovery that mankind is absolutely healed of so-called disease and injuries by other than drugs, surgery, hygiene, electricity, magnetism, or will-power, induced a deep research, which proved conclusively that all effect must be the offspring of a universal cause. I sought this cause, not within but *ab extra*, and I found it was God made manifest in the flesh, and understood through divine Science. . . .
>
> "God is Mind, and divine Mind was first chronologically, is first potentially, and is the healer to whom all things are possible. A scientific state of health is a consciousness of health, holiness, immortality—a consciousness gained through Christ, Truth; while disease is a mental state or error that Truth destroys. It is self-evident that matter, or the body, cannot cause disease, since disease is in a sense susceptible of both ease and dis-ease, and matter is not sensible. Kant, Locke, Berkeley, Tyndall, and Spencer afford little aid in understanding divine metaphysics or its therapeutics. Christian Science is a divine largess, a gift of God—understood by and divinely natural to him who sits at the feet of Jesus clothed in truth, who is putting off the hypothesis of matter because he is conscious of the allness of God—'looking unto Jesus the author and finisher of our faith.' Thus the great Way-shower, invested with glory, is understood, and his words and works illustrate 'the way, the truth, and the life.' "

How great this discovery was, the world has yet to learn.

In her message to Third Church of Christ, Scientist, London, England, Mrs. Eddy wrote:

> "Scholastic theology at its best touches but the hem of Christian Science, shorn of all personality, wholly apart from human hypotheses, matter, creed and dogma, the lust of the flesh and the pride of power. Christian Science is the full idea of its divine Principle, God; it is forever based on Love, and it is demonstrated by perfect rules; it is unerring. Hence health, holiness, immortality, are its natural effects. The practitioner may fail, but the Science never." (*Miscellany*, p. 205.)



CHARLES KINGSLEY

CHAPTER XXVI

Charles Kingsley

IF the Victorian Era was the crowning age of woman, and this glory of womanhood perfected in the development of her own nature and her own qualities, wedded to but not infused with those of man (a later development of the new twentieth century) the Victorian Era was also the great age of the natural sciences. Indeed, with the unprecedented knowledge of and classification of phenomena, the very word Science began to take on a new meaning for mankind. This change, while it could hardly have been prevented, harbinger as it was of such a wide expansion of thought and of such precious gifts to the world, was at the same time the author of a certain confusion; for with the inrush of new ideas and fresh images, the term Science became wrested from the realm of metaphysics and applied more and more to the study of physical facts. To the man of the sixteenth century "Science" would have meant philosophy and logic, to the man of the nineteenth it had come to mean geology, botany, biology, chemistry, etc. Now Science is a word derived from the Latin verb "sciri," to know, and so means knowledge. The Victorian discoverer in the universe of knowledge added to this definition that of law. Science became to him a knowledge of laws affecting the "modus operandi" of creation as he saw it around him. In the excitement of examining effects as they appeared to the physical senses, he ceased to remember that Science was originally sovereign over a mental and moral realm. The word swung round from being a

religious and intellectual term, and became a term denoting a classification of physical phenomena, and thus associated with a gas or a mineral, rather than with a mode of thinking.

But the new "Scientist" did not hurriedly forget God or lose his respect for the Bible. The religious spirit in which the British Association of 1865 undertook its work would astonish modern agnostics who are prone to deny every theory that is not based on the evidence of the physical senses or the human brain. This is the manifesto of the Association signed by six hundred and seventeen Scientific men in that year:

"We conceive that it is impossible for the Word of God, as written in the book of nature, and God's Word written in the Holy Scriptures to contradict one another, however much they may seem to differ. We are not forgetful that physical Science is not complete but is only in a condition of progress, and that at present our finite reason enables us only to see through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular. We cannot but deplore that Natural Science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ. We believe that it is the duty of every student of Science to investigate Nature simply for the purpose of elucidating truth, and that if he finds that some of his results appear to be in contradiction to the written Word, or rather to his own interpretation of it (which may be erroneous) he should not presumptuously affirm that his own conclusions must be right and the statements of Scripture wrong. Rather leave the two side by side till it shall please God to allow us

to see the manner in which they may be reconciled and, instead of insisting on the seeming difference between Science and Scripture, let us rest in faith upon the points in which they agree."

These were humble, reverent words with which to approach a new order of life, and the spirit of sincerity and of service rendered their physical discoveries of lasting benefit to mankind. The mistake was that they investigated effects, and from effects argued or tried to argue back to cause. And, since material phenomena include both good and evil in promiscuous array, they could not then differentiate, and indeed never have arrived at differentiating between what was God's creation and what was the creation of the human mind. So fascinating was this study of a human universe at the point of a visible human manifestation, its secrets probed by microscope, and telescope, and mathematical calculations, that it swept poets, priests and philosophers alike from its path. The study began at the wrong end. Tennyson forsook the clearer theology of *In Memoriam* and the *Idylls of the King* to swim in the doubtful waters of Evolution and Pantheism, and none of the great men of the time were wholly free from trying to make matter the vehicle for expressing spirit.

Mrs. Eddy remained true to the primitive definition of Science as belonging to philosophy rather than to physics, and to theology in the original and best sense. Her search was always after cause, not effect, and she maintained the pure and perfect definition of God in which the early Christians interpreted the universe.

> "The universe, like man" (she declares), "is to be interpreted by Science from its divine Principle,

God, and then it can be understood; but when explained on the basis of physical sense and represented as subject to growth, maturity, and decay, the universe, like man, is, and must continue to be, an enigma." (*Science and Health*, p. 124.)

Today physical Scientists divide matter into atoms, atoms into electrons and electrons into positive and negative force. Fifty years ago Mrs. Eddy declared that

"We tread on forces. Withdraw them, and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind, are inherent in this Mind, and so restores them to their rightful home and classification." (*Science and Health*, p. 124.)

Does Mrs. Eddy deny, then, the existence of pain and sorrow, disease and death, and all the mutations and experiences of visible human life? No. She does not deny their existence in human experience; but she analyses this experience and demands an explanation of its origin. She finds that all these mortal experiences do not come from Truth, but from the mist of human error, even that mist described in the second chapter of Genesis, that lie of evil which forms a wrong concept of creation altogether, and declares that God made it, when it is palpable that God had already finished His creation without any mention of the dust of the ground, and had pronounced it very good. The Adam and Eve creation then is unrelated to God for

"God is seen only in the spiritual universe and spiritual man." (*Science and Health*, p. 300.)

But while to the materialist the denial of matter and of

the externalization of material thinking would mean the disappearance of the world, and everything in it, the exact opposite would be experienced in Christian Science. Mrs. Eddy had so clearly discerned that God is Everpresent and All in all, and that man and the universe are the Divine manifestation, that the disappearance of a material world, only meant an illusion disappearing in the presence of a radiant reality. That the Bible contains references to both types of creation is evident,—to God's real Kingdom, and to the erroneous human concept of it, and also to what we may describe as the mist lifting and revealing hints and promises of life outside the dream of sin and death,—this is all perfectly clear in the light of Christian Science, and *this clear interpretation the world owes to Mrs. Eddy.* To the physical Scientist trying to classify all effects as proceeding from the Creator, whether these effects are good, bad, or indifferent, the Bible statements upon the subject only added to his general confusion. In spite, however, of the association of such opposites as Soul and sense, Mind and matter, Good and evil, time and eternity, some disclosures of beauty and order, majesty and grandeur, together with a promise of ultimate salvation, have glowed both in the face of physical nature and in such an apprehension of the meaning of the Bible as the world has already gained! There have been not a few great souls to whom the presence and power of God were the stronger and satisfying conviction. They have loved both nature and mankind best in those gleams of reality which most nearly pattern the Divine.

Such a soul was Charles Kingsley. God bless his memory, and keep it ever green among English-speaking peoples! One cannot speak of him without love and emotion, for, more than most other human characters, he seems best

to have represented the perfect type of manhood. His memoirs, edited by his wife, are dedicated

"To the Beloved Memory
of
A Righteous Man
Who loved God and Truth above all things.
A man of untarnished honour,
Loyal and chivalrous—gentle and strong—
Modest and humble—tender and true—
Pitiful to the weak—yearning after the erring—
Stern to all forms of wrong and oppression,
Yet most stern towards himself,
Who being angry, yet sinned not;
Whose highest virtues were known only
To his wife, his children, his servants and the poor,
Who lived in the presence of God here,
And passing through the grave and gate of death,
Now liveth unto God for evermore."

And yet this heartfelt picture of him gives but a faint glimpse of Charles Kingsley, the clergyman devoted to his country parish, the Canon loyally serving his national Church, the keen sportsman, never happier than astride a horse or handling a rod, the Cambridge Professor of History filling his lecture hall with a spell-bound audience, listening entranced to his vivid unfolding of the hand of God in ancient races and past events; the ardent Christian political reformer, taking the part of the struggling lower classes in a spirit of Christian Socialism, which served neither Capital nor Communism; the geologist and the botanist setting out with his children for country walks and making the common stones and sand beneath their feet an intellectual feast of wonder and beauty, and the wild flowers of the hedgerows eloquent in story; the man of racy humour and of passionate feeling, intense patriotism

and fervent love; the great novelist, author of *Westward Ho, Hypatia, Alton Locke* and *Hereward the Wake;* the poet, and lastly the man in the home, the father, the wonderful friend. Among the children of men it would be hard to find a more versatile, more complete character. He stands as a great and noble bridge between the old theology and the new, built into the solid rock of Christ, Truth amidst the swirling tides of rationalism and materialism. And while all the research of his day was concentrated on the study of human anatomy and physical forces, and the wonders of a material universe were being explored to the exclusion of spiritual evidence, Charles Kingsley, with faith that almost became sight, so pierced through the mists of human concepts which constitute matter, that the human melted away and left in its place a vision of spiritual substance and spiritual law which was inspiring. His terminology is not always entirely satisfactory, but in spirit he was striving to reach the Horeb height of Christian Science. Take for instance, such a passage as this:

"Form and colour are but the vehicle for the spirit-meaning. In the 'spiritual body' I fancy they will both be united *with* the meaning—all and every part and property of man and woman instinct with spirit!"

How closely it agrees with the following passages from "*Science and Health*:"

> "Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments." (Page 310.)
>
> "From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily. Their spirit-

ual nature is discerned only through the spiritual senses." (Page 512.)

With Mrs. Eddy, Spirit conveyed the real Christ-meaning of purity and holiness and divine love. By Mind she meant the Supreme Intelligence which is God, and not merely an ethereal form of energy or will associated with blind physical force. That is why Charles Kingsley, the broad-minded Bible student and Christian clergyman, is found again and again touching the hem of her garment. "God is the God of nature as well as the God of grace," he writes in a lecture on Grots and Groves. "For ever he looks down on all things which He has made, and behold, they are very good, and therefore we dare to offer to Him in our Churches the most perfect works of naturalistic art, and shape them into copies of whatever beauty He has shown us in man or woman, in cave or mountain peak, in tree or flower, even in bird or butterfly. But Himself? Who can see Him except the humble and the contrite heart, to whom He reveals Himself as a Spirit to be worshipped in Spirit and in Truth, and not in bread nor wood, nor stone nor gold, nor quintessential diamond."

In kindred phrasings Mrs. Eddy writes:

> "All nature teaches God's love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the material or trusting in it more than in the spiritual." (*Science and Health*, p. 326.)

Kingsley's love of nature was spiritual in the extreme: "The earth is holy!" he exclaims. "Can there be a more glorious truth to carry out, one which will lead us more into all love and beauty and purity in heaven and earth? One which must have God's light of love shining on it at

every step. God gives us souls and bodies exquisitely attuned for this very purpose—the æsthetic faculty, our sensibilities to the beautiful. All events of life, all the workings of our hearts, should point to this one idea. As I walk the fields, the trees and flowers and birds, and the motes of rack floating in the sky, seem to cry to me: 'Thou knowest us! Thou knowest we have a meaning, and sing heaven's harmony by night and day! Do us justice! Spell our enigma, and go forth and tell thy fellows that we are their brethren, that their spirit is our spirit, their Saviour our Saviour, their God our God.'"

In a later MS. Kingsley writes: "Why speak of the God of nature and the God of grace as two antithetical terms? The Bible never in a single instance makes the distinction, and surely if God be the Eternal and Unchangeable One, and if all the universe bears the impress of His signet, we have no right in the present infantile state of science to put arbitrary limits of our own to the revelation which He may have thought good to make of Himself in nature. Nay, rather let us believe that if our eyes were opened we should fulfil the requirement of genius and see the universal in the particular by seeing God's whole likeness, His whole glory, reflected as in a mirror in the meanest flower, and that nothing but the dullness of our simple souls prevents them from seeing day and night in all things the Lord Jesus Christ fulfilling His own saying, 'My Father worketh hitherto and I work.'"

It is seen in this passage how earnestly Kingsley was seeking for the true Science, and Creation as God made it in the first chapter of Genesis. "Scripture and Science will be ultimately found to coincide," he wrote in his lecture on "The Natural Theology of the Future," and his desires as revealed in such passages find their

perfect statement of the true Creation of God in *Science and Health*, page 516, where Mrs. Eddy writes:

> "The substance, Life, intelligence, Truth, and Love, which constitute Deity, are reflected by His creation; and when we subordinate the false testimony of the corporeal senses to the facts of Science, we shall see this true likeness and reflection everywhere."

In order to understand Mrs. Eddy's attitude to nature, to clearly discern the distinction she draws between the real universe as God sees it, and the discordant universe as human concepts and false education have projected it, we must carefully read at least part of her answer to a question on page 86 of *Miscellaneous Writings*. To wit:

> "*Is it correct to say of material objects, that they are nothing and exist only in imagination?*"

In reply she says:

> "*Nothing* and *something* are words which need correct definition. They either mean formations of indefinite and vague human opinions, or scientific classifications of the unreal and the real. My sense of the beauty of the universe is, that beauty typifies holiness, and is something to be desired. Earth is more spiritually beautiful to my gaze now than when it was more earthly to the eyes of Eve. The pleasant sensations of human belief, of form and color, must be spiritualized, until we gain the glorified sense of substance as in the new heaven and earth, the harmony of body and Mind.
>
> "Even the human conception of beauty, grandeur, and utility is something that defies a sneer. It is more

than imagination. It is next to divine beauty and the grandeur of Spirit. . . .

"To take all earth's beauty into one gulp of vacuity and label beauty nothing, is ignorantly to caricature God's creation, which is unjust to human sense and to the divine realism. In our immature sense of spiritual things, let us say of the beauties of the sensuous universe: 'I love your promise; and shall know, sometime, the spiritual reality and substance of form, light, and color, of what I now through you discern dimly; and knowing this, I shall be satisfied.'" (p. 87.)

It was precisely this joy in the beauty of nature which Kingsley felt. It was this dim but exquisite foreshadowing of the Eternal Kingdom of heaven which he treasured in his inmost being. It was the real shining through the unreal which he gripped with unyielding tenacity in times of stress, resolutely putting aside the grief-laden testimony of earthly sense, which would try to quench the light of the spirit within him, as it does with every man and woman who is striving to overcome the world. No one but a man who had faithfully clung to Truth in hours of deep mysterious melancholy, could have written as he wrote of the mutations of earthly life and love.

"I watch them drift—the old familiar faces,
Till ghosts, not men, fill old beloved places.

. . . . . .

Shores, landmarks, beacons, drift alike,
Yet overhead the boundless arch of heaven
Still fades to night, still blazes into day.
Ah! God! My God! *Thou* wilt not drift away."

Kingsley had good cause to reflect gravely and deeply on the great change that was taking place before his eyes.

One can truly say there has never been such a complete revolution in the existing order of things since the time of our Lord, as between the years 1837–1918, and Kingsley was attuned to this change with every faculty and feeling alive and awake. "For swiftly as rushes matter, more swiftly rushes Mind," he wrote, "more swiftly still rushes the heavenly dawn up the eastern sky. 'The night is far spent, the day is at hand'; 'Blessed is that servant whom his Lord, when he cometh, shall find watching.' "

Kingsley could not deny the thought that true Science emanated from the Bible. To him it was to be the heavenly dawn of revelation, once more to flood the world with pentecostal light. Loving God supremely as Kingsley did, he felt in ways he scarcely knew how to define, that this great gift was coming, and his mind reverted again and again to the question. So that we find him saying when speaking of the Jewish sages and prophets: "They took a view of nature totally new in that age; healthy, human, cheerful, loving, trustful and yet reverent—identical with that which happily is beginning to prevail in our own day. . . . And you must pardon me if I express my belief that these men, if they had felt it their business to found a school of inductive Physical Science, would, owing to that temper of mind, have achieved a very signal success. I ground that opinion on the remarkable but equally indisputable fact that no nation has ever succeeded in perpetuating a school of inductive Physical Science, save those whose minds have been saturated with this same view of nature which they have—as an historic fact—slowly but thoroughly learnt from the writings of these Jewish sages." The Psalms arrested him and appealed to him strongly because of their scientific import. With reasoning, meditative conviction he observes of the Psalmist: "Yes:

He was not, of course, a man of science in the modern sense of the word, this old Psalmist. But this I know, that he was a man of science in the soundest and deepest sense; an inspired philosopher, as well as an inspired poet; and had the highest of all sciences, which is the knowledge of the living God. For he saw God in everything and everything in God."

It is precisely this Science which Kingsley felt lay enshrined in the Psalms, and it is in this way that Mrs. Eddy has defined Christian Science:

> "If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity. . . . Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance,—the Comforter, which leadeth into all truth." (*Science and Health*, p. 127.)

Speaking of "the modern sense of the word," that is of the investigations of material philosophy, Kingsley wrote with something of that fiery scorn with which he was wont at times to drive home his points into the minds of men: "It will only help to divide the light from the darkness, truth from dreams, health from disease. Let it claim for itself all that it can prove to be of the flesh, fleshly. That which is spiritual will stand out more clearly as of the Spirit. Let it thrust scalpel and microscope into the most sacred penetralia of brain and nerve. It will only find everywhere, beneath brain and beneath nerve, that substance and form which is not matter, nor phenomenon, but the Divine

Cause thereof; while it helps with ruthless but wholesome severity to purge our minds from idols of the cave and idols of the fane, it will leave untouched, more clearly defined, and therefore more sacred and important than ever—

> 'Those first affections
> Those shadowy recollections
> Which, be they what they may
> Are yet the fountain light
> of all our day,' "

and which, as Kingsley quotes from Wordsworth's Ode to Immortality, we know must mean nothing less than man's divine origin in God. Indeed Kingsley was one of the first, if not perhaps actually the first man in the Church of England ministry, to consciously awaken to the importance of the healing mission of Christ Jesus. We find among his *Westminster Sermons* constant references to a new outlook on the subject. He speaks of "that calm and constant wonder, humbling and yet inspiring, with which the modern man of Science searches into the 'open mystery' of the universe; and sees that the true marvel lies not in the infringement of law but in its permanence; not in the imperfect, but in the perfect; not in disease, but in health; not in deformity, but in beauty."

In one very remarkable sermon on *The Deaf and the Dumb*, he takes the incident, in the ninth chapter of Mark, of Jesus healing the deaf and dumb man, and makes very earnest comment upon it. He was preaching on behalf of a society for alleviating the miseries of such afflicted persons, and we may well believe that he never spoke to a more thoughtful congregation, or held them with a more rapt attention, than he did on this occasion. We can see the thin stately figure in the pulpit, every limb expressive of controlled energy, the keen gray eyes with their penetrat-

ing "look of an eagle from under massive brows," the nobility, the sensitive tenderness of thought, in every play of expression. We can hear his rich, high-pitched musical voice, eloquent beyond words and, entirely free from the slight stammer that at times, affected his speech in private, filling the great spaces of the venerable old Abbey with these words: "We can say this: That if there be a God—as there is a God— these failures are not according to His will. The highest reason should teach us that, for it must tell us that in the work of the Divine Artist, as in the work of the human, imperfection, impotence, disorder of any kind, must be contrary to the mind and will of the Creator. The highest reason, I say, teaches us this. And Scripture teaches it likewise. For if we believe our Lord to have been—as He was—the express image of the Almighty Father; if we believe that He came—as He did come—to reveal to men His Father's will, His Father's mind, His Father's character, then we must believe that he acted according to that will and according to that character, when He made the healing of disease, and the curing of imperfections of this very kind, an important and an integral part of His work on earth."

The conquest through Christ of all physical suffering was an ever-increasing conviction with him, running through his daily thoughts like a golden thread. In an unfinished story in MS. we see how he held to the vision of the Resurrection rather than to the gloom of Calvary, for he makes one of his characters, and this a woman, say: "There is enough in an abode of heavy hearts, and in daily labours among poverty and suffering to keep in our minds the Prince of sufferers. We need rather to be reminded that pain is not the law but the disease of our existence, and that it has been conquered for us in body

and soul by Him in whose eternity of bliss a few years of sadness were but as a mote within the sunbeam's blaze."

With equal spiritual force and authority Mrs. Eddy voices still more clearly and emphatically the same great truth. She says:

> "If sin, sickness, and death are as real as Life, Truth, and Love, then they must all be from the same source; God must be their author. Now Jesus came to destroy sin, sickness, and death; yet the Scriptures aver, 'I am not come to destroy, but to fulfil.' Is it possible, then, to believe that the evils which Jesus lived to destroy are real or the offspring of the divine will? . . . The apostle says that the mission of Christ is to 'destroy the works of the devil.' Truth destroys falsity and error, for light and darkness cannot dwell together." (*Science and Health*, p. 474.)

Kingsley is so vital, so human, so interesting, one enjoys talking with him on all points. We like to know what he thinks about everything. We would like to sit with him "on the sloping green lawn under the good old fir trees" at Eversley Rectory, the parish on the borders of Old Windsor Forest, where he lived for thirty-three years, or spend an hour in "the aromatic old study" talking and listening, listening and talking; or, better still, to ramble with him along the coast of his beloved North Devon, looking out over the "real Atlantic blue . . . real ocean sapphire—dark, deep, intense, Homeric purple" to where lies "America! the new world, the future world, the great Titan-baby." One would like to have walked with him along those splendid cliffs and heard him speak of things, animate and inanimate! He so loved them all. "St. Francis," we can hear him saying, "called the birds his brothers; whether

he was correct either theologically or zoölogically, he was plainly free from that fear of being mistaken for an ape which haunts so many in these modern times. Perfectly sure that he himself was a spiritual being, he thought it at least possible that birds might be spiritual beings likewise, incarnate like himself in mortal flesh; and saw no degradation to the dignity of human nature in lovingly claiming kinship with creatures so beautiful, so wonderful, creatures who (as he fancied in his old-fashioned way) praised God in the forest even as angels did in heaven."

Concerning heaven and hell Kingsley took a wholly metaphysical view. "Heaven and hell—the spiritual world—are they merely invisible places in space which may become visible hereafter?" he writes in his *Water of Life* sermons, "or are they not rather the moral world of right and wrong? Love and righteousness—is not that the heaven itself wherein God dwells? Hatred and sin—is not that the hell itself, wherein dwells all that is opposed to God?" This is the way in which Mrs. Eddy defines them:

> "*Heaven.* Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.
>
> "*Hell.* Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which 'worketh abomination or maketh a lie.'" (*Science and Health,* pp. 587, 588.)

Further, both these great thinkers taught that the destruction of sin—not the sinner—but sin itself, is absolutely God's purpose and the only way of everlasting life. Thus Kingsley writes: "Because I believe in a God of absolute unbounded love, therefore I believe in a loving

anger of His, which will and must devour and destroy all which is decayed, monstrous, abortive, in His universe, till all enemies shall be put under His feet, to be pardoned surely if they confess themselves in the wrong, and open their eyes to the truth. And God shall be All-in-all. Those last are wise words." In one of his MS., we find him saying: "Love proves its spiritual origin by rising above time and space and circumstance, wealth and age, and even temporary beauty, at the same time that it alone can perfectly *use* all those material adjuncts. Being spiritual, it is Lord of matter, and can give and receive from it glory and beauty when it will, and yet live without it."

Equally interesting, absorbingly so indeed, in these days of eager questioning, are his thoughts on the life after death. He says: "Do not rashly count on some sudden radical change happening to you as soon as you die to make you fit for heaven. There is not one word in the Bible which gives us reason to suppose that we shall not be in the next world the same persons that we have made ourselves in this world, . . . what we sow here we shall reap there. And it is good for us to know and face this. Anything is good for us, however unpleasant it may be, which drives us from the only real misery, which is sin and selfishness, to the only real happiness, which is the everlasting life of Christ, a pure, loving, just, generous, useful life of goodness." "Remember," he says in another manuscript, "that though death may alter our place, it cannot alter our character—though it may alter our circumstances, it cannot alter ourselves."

Mrs. Eddy speaks no less definitely on this subject also. On pages 290, 291 and 409 of her text book she says:

"If the change called *death* destroyed the belief

in sin, sickness, and death, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so. Perfection is gained only by perfection. They who are unrighteous shall be unrighteous still, until in divine Science Christ, Truth, removes all ignorance and sin."

"Universal salvation rests on progression and probation, and is unattainable without them."

"Death will not make us harmonious and immortal as a recompense for ignorance."

In *Unity of Good* she declares that

"The dying—if they die in the Lord—awake from a sense of death to a sense of Life in Christ, with a knowledge of Truth and Love beyond what they possessed before; because their lives have grown so far toward the stature of manhood in Christ Jesus, that they are ready for a spiritual transfiguration, through their affections and understanding." (p. 2.)

On this subject Kingsley's conclusions are entirely at one with hers. He too felt that man stood not within the narrow limits of time, his small attainments compressed within a few, brief and struggling years, but that he was marching ever onward towards the goal of eternity. It is a conviction which Mrs. Browning also expresses in the closing lines of one of her most beautiful sonnets:

"All tortured states
Suppose a straitened place. Jehovah Lord,
Make room for rest around me! Out of sight
Now float me, of the vexing land abhorred,
Till, in deep calms of space, my soul may right
Her nature; shoot large sail on lengthening cord,
And rush exultant on the Infinite."

"If," says Kingsley, "our plans are not for time but for eternity, our knowledge, and therefore our love to God, to each other, to everything, will progress for ever. And the attainment of this heavenly wisdom requires neither ecstacy nor revelation, but prayer, and watchfulness, and observation, and deep and solemn thought."

Kingsley's chronicler, in the Encyclopedia Britannica, observes that it is a pity no collection has been made as yet of his earlier addresses and pamphlets when he spoke and wrote with such force and fire on the Chartist movement, and on all questions belonging to the betterment of the working classes; better housing, better sanitation, and the general social welfare of the race. The condition of the industrial population was indescribably awful in Kingsley's day. We have found one of these addresses bound up with other tracts in a worn, little red calf volume bearing a coronet on its cover! In this appeal, made in 1854, after a serious outbreak of cholera in the country, we have the real Charles Kingsley, the very heart and soul of him, the inspired truth-seeking, self-oblivious torch-bearer of the "God's light" that he was; the poet, the orator, the leader, all fused into one passionate desire for active, operative righteousness.

"Come now, my friends," he begins, "let us face the question like men. What do you mean really when you call the Cholera, or fever, or affliction at all, God's judgment? Do you merely mean that God is punishing you, you don't know for what, or you can't find out for what; but that all which He expects of you is to bear it patiently, and then go and do afterwards just what you did before? Dare anyone say that who believes that God is a God of justice, much less a God of love? What would you think of a father who punished his children and then left them

to find out as they could what they were punished for? And yet that is the way people talk of pestilence and of great afflictions, public and private. They are not ashamed to accuse God of a cruelty and an injustice which they would be ashamed to confess themselves! How can men, even religious men often, be so blasphemous? Mainly, I think, because they do not really believe in God at all, they only believe about Him,—they believe that they ought to believe in Him. They have no living personal faith in God or Christ; they do not know God; they do not know God's character, and what to believe of Him, and what to expect of Him; or what they ought to say of Him; because they do not know, they have not studied, they have not loved the character of Christ, who is the express image and likeness of God. Therefore God's judgments are far away out of their sight; therefore they make themselves a God in their own image and after their own likeness, lazy, capricious, revengeful; therefore they are not afraid or ashamed to say that God sends pestilence into a country without showing that country why it is sent. . . . They will tell you Cholera is a judgment for our sins, 'in a sense,' but if you ask them for what sins, or in what sense, they fly off from that home question, and begin mumbling common-places about the inscrutable decrees of Providence, and so on. It is most sad, all this; and most fearful also. . . .

"God punishes us, as I have often told you, not by His caprice, but by His laws. He does not break His laws to harm us; the laws themselves harm us when we break them and get in their way. It is always so, you will find, with great national afflictions. I believe when we know more of God and His laws, we shall find it true even in our smallest private sorrows. God is unchangeable; He does not lose

His temper, as heathens and superstitious men fancy, to punish us. *We* break His order, and the order goes on in spite of us and crushes us; and so we get God's judgment, God's opinion of our breaking His laws. . . .

"God grant that all ranks may take the lesson—that the rich may amend their idleness and neglect, and the poor amend their dirt and stupid ignorance; then our children will have cause to thank God for the Cholera, if it teaches us that cleanliness is indeed next to holiness; if it teaches us rich and poor to make the workman's home what it ought to be. And believe me, my friends, that day will surely come; and these distresses, sad as they are for the time, are only helping to hasten it—the day when the words of the Hebrew prophets shall be fulfilled, where they speak of a state of comfort and prosperity and civilization, such as men had never reached in their time,—how the wilderness shall blossom like the rose, and there shall be heaps of corn high on the mountain tops, and the cities shall be green as grass on the earth, instead of being the smoky, stifling hotbeds of disease which they are now,—and how from the city of God streams shall flow for 'the healing of the nations.'

"Strange words those, and dim; too deep to be explained by any one meaning, or many meanings, such as our small minds can give them; but full of blessed cheering hope! For, of whatsoever they speak, they speak at least of this . . . of a time when all shall know Him, 'from the least unto the greatest,' and be indeed His children, doing no sin, because they will have given up themselves, their selfishness, and cruelty and covetousness, and stupidity and laziness, to be changed and renewed into God's likeness."

What was this Science of healing for which Charles

Kingsley was praying? Could the X-rays, or the violet rays, or bacteriology, or anæsthetics, or antiseptics—beneficent and helpful as they may be—give back the perfect vision of health to the people of God? Take up the first Christian Science Journal or Sentinel that comes to hand. Here is one for September 8, 1923, and the page falls open at the statement of a lady from Glasgow, Scotland, who declares:

"After I had been treated for seven months by the physicians in the infirmary, my case was pronounced incurable, and I was told that nothing more could be done for me. I was then taken to live with Christian Scientists, and this was a great comfort. I began to read the text book understandingly. The statement that appealed to me most, was that Jesus never enquired if a disease was acute or chronic, and never gave drugs. I then asked for help from a practitioner. After having treatment I was able to attend the Christian Science Service the following Sunday, although I had not been in a Church for over three years, and within a short time all signs of this trouble had been overcome. I then realized that God was my Physician and the Truth my only medicine."

Verily, to us, in this our day and generation, as evidenced by thousands of such unequivocal testimonies, our Lord's words have become of special import:

"But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matt. 13 : 16, 17.)

Near the close of his life Kingsley visited America. We

read of a delightful trip which he took with his daughter, and find this note in his memoirs dated:

"Cambridge, Mass., February 19th, 1874.

"Here is a little haven of rest where we arrived last night. Longfellow came to dinner and we dine with him tonight. Yesterday in Boston dear old Whittier called on me, and we had a most loving and like-minded talk about the other world. He is an old saint."

In a letter to Mrs. Kingsley two years later the poet Whittier recalls this visit, and the deep impression it made on him.

"I shall never forget," he writes, "my first meeting with him in Boston. I began, naturally enough, to speak of his literary work, when he somewhat abruptly turned the conversation upon the great themes of life and duty. The solemn questions of a future life, and the final destiny of the race, seemed pressing upon him, not so much for an answer (for he had solved them all by simple faith in the Divine Goodness) as for the sympathetic response of one whose views he believed to be in a great degree coincident with his own. . . . It impressed me strongly to find the world-known author ignoring his literary fame, unobservant of the strange city whose streets he was treading for the first time, and engaged only with 'thoughts that wander through eternity.' "

And where was Mrs. Eddy those wintry days of 1874? She who could well have been an honoured guest at the dinner-party in Brattle Street. How wonderful an intimate conversation between her and this her great co-thinker would have been! She was only a couple of hours away, pacing in thoughtful solitude the rocky shore of Lynn,—alone with the setting sun, the night wind, the gulls, the

flowing tide, and yet her thoughts were to prove a light for the ages. Returning to her simple boarding-house, the only lodging she could then afford, she wrote down the inspirations which had come to her. Sometimes she spoke of "her book" to the common people about her, who for the most part were engaged in making shoes, and among whom, in her straitened circumstances, her lot seemed cast; but she spoke often to unheeding ears. They were not adverse to religion. These descendants of Puritan forefathers thought for themselves and expressed their opinions freely, but they wished for a theology they were accustomed to, and presented in a manner familiar to them.

Longfellow has truly spoken:

> "The heights by great men reached and kept
> Were not attained by sudden flight,
> But they, while their companions slept
> Were toiling upward in the night."

Her first disciples were little children. These would scramble over the rocks with her and knock eagerly at her door. As in Jesus' time, the child mind was the first to perceive the Kingdom of Heaven, and to think lovingly of this "anointed" messenger.

While we may glory in the fact that the truth of Christian Science began its healing ministry among the poor and lowly, among little children and common laborers, as it did with Wesley, and with the first and greatest Gospel Teacher nineteen centuries ago, it still seems strange that they alone should have been ready to listen to the healing Word; that the greater souls, the earnest and schooled Christians of this generation, men who have been deeply engrossed with the word *Science*, and who have been

striving to reconcile it with the word *God*, that they should not also have been led to the threshold of this great "spiritual light," this prophet of our day.

Kingsley died in January, 1875, at his home in Eversley, and that autumn Mrs. Eddy published by private subscription (since no publisher could be found to accept it) the first edition of the Christian Science text-book, *Science and Health with Key to the Scriptures*.

CHAPTER XXVII

Pioneer and Contemporary Voices

Henry Drummond, Dr. Dorothy Blackwell, The Lady with the Lamp

Henry Drummond

TWELVE years after the first printing of *Science and Health,* Henry Drummond's book *Natural Law in the Spiritual World* attained its seventy-second thousand and twenty-first edition. In the Preface are found these lines:

"When we regard the uncertainty of current beliefs, the war of creeds, the havoc of inevitable as well as of idle doubt, the reluctant abandonment of early faith by those who would cherish it longer if they could, is it not plain that the one thing thinking men are waiting for is the introduction of Law among the phenomena of the spiritual world? When that comes we shall offer to such men a truly Scientific theology. And the reign of Law will transform the whole spiritual world as it has already transformed the natural world."

When a great light streams into human consciousness it sheds its radiance over a vast field of thought. In modern parlance the new idea is broadcasted, and those who are ready to receive it share in the discovery exactly in proportion to their mental receptivity. During that wondrous event which established the Christian Era, the Wise Men knew that a great ruler was born to the world because they saw "his star in the East." According to each man's

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comprehension the blessing takes shape in progressive forms and activities. The old order of thought and custom is laid aside, and the truth is reborn.

Henry Drummond was one of these receptive souls whose mind was in tune with this new-old truth born again to the world in the coming of Christian Science; but the truth seemed to filter into his brain only through a side light, the suggestive disclosures and illuminations of natural phenomena. He did not with "open face behold as in a glass the glory of the Lord," but he experienced a great vision which caused him to become aware of a wholly new order of existence, a spiritual world in which Love as divine Principle, and Law as a synonym for Love, was the basis of existence. Robert Browning had already perceived this fact:

> "I spoke as I saw
> I report as a man may of God's work—all's
> Love, yet all's Law."

In *Science and Health*, Mrs. Eddy declares that:

> "The visible universe and material man are the poor counterfeits of the invisible universe and spiritual man." (p. 337.)

But she also declares that:

> "When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind." (p. 267.)

Drummond took his illustrations from the material, or "inverted" universe, nevertheless he was finding that

even in a human concept or counterfeit of a real world, there are facts which symbolize or illustrate the *modus operandi* of the divine Mind. To make the point clear, let us suppose that a child draws its concept of a house on a slate. The drawing is not very much like the real house, but inasmuch as it presents a building with walls and a roof, even though the lines be askew and out of proportion, a suggestion of a real house may be gained; so from man's concept of nature, *i.e.*, the world visible to the physical senses, Drummond perceived certain vital truths relating to the universe as it appears in the concept of God.

These truths were already a part of Christ Jesus' teaching, and they were classified and interpreted apart from natural phenomena by Mrs. Eddy through inspiration, though her teaching was known at that date to but a very few. She was then (1881) just beginning her public work, and the third edition of *Science and Health* had but just appeared: Mr. Drummond in Scotland could have had no knowledge of her teaching, perhaps not even of her existence.

Arguing from his observation of Law as manifest in the natural world, Drummond came to these interesting conclusions:

" . . . In Nature generally, we come upon new laws as we pass from lower to higher kingdoms, the old still remaining in force, the newer laws which one would expect to meet in the spiritual world would so transcend and overwhelm the older as to make the analogy or identity, even if traced, of no practical use. The new laws would represent operations and energies so different, and so much more elevated, that they would afford the true keys to the spiritual world. . . .

"In much of His (God's) dealing with us also, in what

may be called the paternal relation, there may seem no special law—no law except the highest of all, that law of which all other laws are parts, that law which neither nature can wholly reflect nor the mind begin to fathom—the law of Love. He adds nothing to that, however, who loses sight of all other laws in that, nor does he take from it who finds specific laws everywhere radiating from it." Then, after suggesting that natural laws are the counterpart of spiritual laws, Drummond continues:

"In discussing the relations of the natural and spiritual kingdom, it has been all but implied hitherto that the spiritual laws were framed originally on the plan of the natural; and the impression one might receive in studying the two worlds for the first time, from the side of analogy, would naturally be that the lower world was formed first as a kind of scaffolding on which the higher and spiritual should be afterwards raised. Now the exact opposite has been the case. The first in the field was the spiritual world. . . . "The world is not a thing that *is;* it *is not.* It is a thing that teaches, yet not even a thing—*a show that shows, a teaching shadow.* However useless the demonstration otherwise, philosophy does well in proving that matter is a non-entity."

Science and Health contains innumerable passages which declare the reality of the spiritual world and spiritual law. Moreover it declares that the spiritual universe is the only one. When speaking of the Revelation of St. John, Mrs. Eddy says:

> "The Revelator was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the

> heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material." (page 573.)

All healing, both of sickness and sin, is brought about by the action of spiritual law. Of this she says:

> "Truth casts out all evils and materialistic methods with the actual spiritual law,—the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame." (page 183.)

Mrs. Eddy was convinced that it was through the complete realization of spiritual law that Jesus performed his miracles. Respecting this she writes:

> "Understanding spiritual law and knowing that there is no material law, Jesus said: 'These signs shall follow them that believe, . . . they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.' It were well had Christendom believed and obeyed this sacred saying." (page 328.)

Drummond is beloved in every Christian circle. He insisted on the fact that spiritual law reigns in God's primary universe, and this conclusion on his part may lead other Christians to accept Mrs. Eddy's prior and greater certainty of knowledge on this subject, without fear or prejudice. This truth is specially welcome at the present time because modern criticism of Gospel narratives tends to destroy faith in Jesus' miracles, on the grounds that such effects are not brought about by physical law, and no intelligence today is wholly satisfied in believ-

ing that God intervenes and suspends the whole mechanism of the world in order that a "miracle" may take place. The fact that Drummond believed that there were higher laws of Spirit acting through Love, which superseded the laws of matter, may lead thought gently upwards to perceive that Spiritual law is the real and potent law, and that material law is not only thus superseded, it disappears in the presence of the Spiritual. The only use Drummond has for physical nature is the hint he gathers from it of a more perfect existence.

From his observations of natural phenomena Drummond inferred many great religious truths—

1. Biology convinced him that as matter cannot of itself produce life, since there is no "spontaneous generation," so man only lives as he claims his life in Christ, as God's Image. "He that hath the Son hath life, he that hath not the Son hath not life" (I. John 5 : 12), is a text which every evangelical preacher was quoting in the pulpit after it had been reinterpreted for him by Mr. Drummond.

"God is my life," were Mrs. Eddy's last written words. She declares that:

> Jesus "knew that matter had no life and that real Life is God; therefore he could no more be separated from his spiritual Life than God could be extinguished." (*Science and Health*, p. 51.)

She also says on page 410 that "Truth is the actual life of man," and expresses in numerous passages, that God is the only real life of man.

2. Drummond is arrested by his observations on the question of growth. Only a living thing can grow; a stone or a crystal may increase, but it does not grow. And this process of growth cannot be achieved by the will of man.

All that man can do is to let God grow him and place himself under the laws of divine Life. "Consider the lilies how they grow," quotes Drummond, and he ends the chapter by saying: "The problem of the Christian life finally is simplified to this—man has but to preserve the right attitude. To abide in Christ, to be in position, that is all. . . . It is the voice of nature echoing the whole evangel of Jesus, 'Come unto me, and I will give you rest.' "

So likewise Mrs. Eddy says that:

> "Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe." (*Science and Health*, p. 68.)
>
> "You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this." (*Pulpit and Press*, p. 4.)

3. Drummond notes that in the physical world death occurs through the lack of the correspondence of an organism with its environment. A fish, for instance, has correspondence only with the environment of water. It has none with the earth and fresh air. Consequently it dies. Herbert Spencer explains how human beings die when their organism ceases to be in exact chemical relationship to their environment. From this Drummond argues that spiritual death is found "to consist in a want of communion with God." To know God, therefore, to correspond with God, is to inherit eternal life, so he states that "Communion with God is a scientific necessity," and as he enlarges upon the theme of man's dependence upon God he observes: "There is a brief phrase of Paul's which defines the relation with almost Scientific accuracy,—'Ye

are complete in Him.' In this is summed up the whole of the Bible anthropology—the completeness of man in God, his incompleteness apart from God."

Mrs. Eddy expresses this same conclusion even more emphatically when she declares:

> "Man and his Maker are correlated in divine Science, and real consciousness is cognizant only of the things of God." (*Science and Health*, p. 276.)

That which Drummond arrives at, step by step, by long analogy and argument, taking whole chapters to work out and explain, she expresses in three lines. Coming upon affirmations of profound and absolute truth, the human mind, unaccustomed to the new idea, sometimes fails to understand at once, and will wish to contradict it, will quarrel over it, or be afraid of it, not realizing for the moment that it is the quintessence of a truth which other great Christian teachers attain laboriously, and often only succeed in fervently *hoping* that it may be so. It would be difficult to estimate how greatly the whole world's thought has changed since *Science and Health* was written. Many people have not scrupled to borrow from it wholesale, while others have read it in secret without acknowledging their indebtedness to its author, and many, many honest thousands have been the unconscious recipients of its benevolent light, without in the least realizing the window through which that light has shone, simply feeling that "the day-spring from on high hath visited us,"—as indeed it has!

An incident of greatest interest may here be recorded. When Mrs. Eddy read Mr. Drummond's book, *The Greatest Thing in the World*, she is reported to have said that

he had written about Love with such perfect truth and beauty that there was no necessity for her to write any further convictions of her own concerning that great theme. We therefore cannot do less than add a short quotation from this exquisite prose-poem, at the same time recalling one of Drummond's own sentences, "True poetry is only Science in another form."

The passage reads, "To love abundantly is to live abundantly, and to love for ever is to live for ever. Hence Eternal Life is inextricably bound up with love. . . . Eternal Life is to know God, and God is Love. This is Christ's own definition. Ponder it. 'This is Life Eternal that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.' Love must be eternal. It is what God is. On the last analysis then, love is life. Love never faileth, and life never faileth, so long as there is love. That is the philosophy of what Paul is showing us; the reason why in the nature of things Love should be the supreme thing—because it is going to last; because, in the nature of things, it is an Eternal Life. It is a thing that we are living now, not that we get when we die; that we shall have a poor chance of getting when we die unless we are living now. No worse fate can befall a man in this world than to live and grow old alone, unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love; and 'he that dwelleth in love' dwelleth already 'in God. For God is Love.'"

We rejoice in these glorious pages from the pen of Henry Drummond and yet we would not be bereft of the many passages Mrs. Eddy has contributed to this subject. Love was to her the very essence of her life and teaching. No one has ever loved more deeply humanly; no one, save

the Master, has ever interpreted divine Love with more winsome power. There is nothing more blessed surely than a realization of that Love which instantaneously heals the sick and reclaims the sinner. In her *Message for 1902*, she writes:

> "The ever-recurring human question and wonder, What is God? can never be answered satisfactorily by human hypotheses or philosophy. Divine metaphysics and St. John have answered this great question forever in these words: 'God is Love.' This absolute definition of Deity is the theme for time and for eternity; it is iterated in the law of God, reiterated in the gospel of Christ, voiced in the thunder of Sinai, and breathed in the Sermon on the Mount. . . . All Christian faith, hope, and prayer, all devout desire, virtually petition, Make me the image and likeness of divine Love. . . . Divine Science fulfils the law and the gospel, wherein God is infinite Love, including nothing unlovely, producing nothing unlike Himself, the true nature of Love intact and eternal. Divine metaphysics concedes no origin or causation apart from God. It accords all to God, Spirit, and His infinite manifestations of love—man and the universe." (*Messages to the Mother Church*, pp. 5, 6, 7.)

These quotations may awaken the sincere and the thoughtful to realize that Christian Science is the dynamic force in true religion and true knowledge in the world today, and that its influence has permeated many avenues of inspiration and discovery. It follows that it is manifestly impossible, within the compass of a single section of a single volume, to even mention all the progressive

minds whose writings would compare favourably with those of Drummond and his school, or who would—while adhering to other schools of theology—at least contribute paragraphs of very great interest in support of his conclusions. The light is breaking forth everywhere, and the time is rapidly approaching when Christian unity will be found, not in a union of doctrinal Churches, or in allegiance to a central human authority, but in the only possible union that exists, oneness in the apprehension of absolute, demonstrable Truth.

Perhaps the most direct successor of Henry Drummond may be found in Professor Odlum of Canada, whose writings are a spiritual tonic for all who would be tempted to put their trust in physics, since his natural researches only lead him to believe the more implicitly in the inspiration of the Bible.

This question of Spirit versus matter is uppermost in the clerical mind of today. It is not surprising therefore to find that the Very Reverend W. R. Inge, D.D., the well-known Dean of St. Paul's, London, contributes an article to the Press on the present "Revolt against materialism," in which he reminds the public that a change in thought came about "when biology declared that mechanical laws were insufficient to explain the phenomena of life, and when psychology began to claim a still greater independence of physics."

Dean Inge is not willing to abandon the structure of physical law and conviction. He uses the word "Science" in its physical, natural sense, but he boldly goes so far as to assert that "we must remember that (natural) Science cannot provide us with a religion or a philosophy. Reality is best regarded as a kingdom of values, and modern thinkers

are agreed in enumerating three ultimate values, each standing in its own right, and refusing to be made a means to any other—namely, Truth, Beauty and Goodness. The world as known to Science is not really put together out of the electrons in motion, which are the last term of the analysis of matter. The mind brings far more to the construction than is usually realized. . . . Those who suppose that there is anything more solidly real than the objects of the religious consciousness know not what they say."

This is nothing more or less than a plea on the Dean's behalf for Christian Metaphysics, especially as he ends his article with a warning to physical Science that it must remember its "self-chosen limitations" because—and this is the crux of the whole argument—because "ultimate reality is spiritual." When preachers write in this strain, the

> "One far off divine event
> To which the whole creation moves"

becomes divinely near, and the Kingdom of Heaven is shown to be as it was in Jesus' time, "at hand."

Mrs. Eddy bade her students be of good cheer in the world struggle between good and evil, between mortal and immortal Mind. In an earnest, tender passage at the end of an article in *Miscellaneous Writings* (page 206) she writes:

> "As you journey, and betimes sigh for rest 'beside the still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science."

Dr. Dorothy Blackwell

It would seem that every great revival or discovery has its John the Baptist, its messenger who goes out into the wilderness of human prejudice, preparing the way for the reception of a still more advanced idea.

"Whate'er the loss
Whate'er the cross,
Shall they complain
Of present pain
Who trust in God's hereafter,"

Thus wrote Whittier in his poems on Freedom, and among pioneer women the name of Dorothy Blackwell will ever be remembered with reverence and gratitude. She is especially interesting to us at this juncture, because she was an exact contemporary of Mrs. Eddy, being born in 1821, and dying in her ninetieth year, just about six and a half months before Mrs. Eddy passed away in 1910. She was, moreover, an Englishwoman who lived the greater part of her life in America, and whose later activities were divided between the two countries. She was as busy in New York as in London, and her work is of equal value to both nations, because she was literally the very first English-speaking woman to take up medical work as a professional career, and to receive a valid doctor's degree entitling her to write M.D. after her name!

Her father was a sugar merchant of Bristol, England, but emigrated to the United States with his wife and children in 1832, living first in New York and then in Cincinnati on the Ohio River, where he died after a short illness, leaving his widow and nine young children entirely unprovided for. Here, then, in the primitive Middle West of America, is the "mise en scène" for an unusual heroine to

evolve an unusual career. The more we learn of her early environment, the more it falls into the mould which biographical experience teaches us invariably produces the reformer. The Blackwell's English Bristol home had been commodious and hospitable. The children were educated by sharing in the intelligent, political and religious life of their parents,—telescopes, missionary meetings, dinner parties, and excursions into the lovely surrounding country with rambles in exquisite old gardens, playing as great a part in their development as book-learning. They listened to the eloquence of Muller and Craik, the founders of the Plymouth Brethren, who were beginning their work in Bristol. In New York, William Lloyd Garrison was a welcome guest in their home, and they experienced the thrill of giving shelter to Samuel H. Cox, the well-known Presbyterian clergyman, who had espoused the cause of the slaves with such ardour that he was in danger of his life.

In Cincinnati they gravitated to the most literary and religious of progressive thinkers. There is a picture given us in Dorothy Blackwell's autobiography of her coming upon her friend, the Rev. W. H. Channing (afterwards well known in England), absorbed in a new book which he had just received. "Sit down," he cried, "and listen to this!" and then he began to pour forth pages of Emerson's Essays.

Thus it was that when Miss Blackwell was faced with the problem of helping to make a living for her mother and smaller brothers and sisters, she was already liberally educated, thoughtful, with a keen sense of her responsibility to God and her neighbours. She and her two elder sisters started a boarding school, and in 1842 she went out to Henderson in the western part of Kentucky, in charge of a girl's district school.

Slowly the idea formed in her mind that she was to become a physician, an idea which, however much friends might discourage, pursued her with the inward insistence of a spiritual call. She had no money to pay for such an expensive education. She shrank in many ways from the ordeal. Everyone whom she consulted assured her that no woman had ever done such a thing, and that there were innumerable obstacles in the way, but in spite of this verdict the call only came to her with redoubled force. She *was* to be a physician.

"The idea of winning a doctor's degree gradually assumed the aspect of a great moral struggle," she writes, and she adds modestly "the moral fight possessed immense attraction for me." When at last she had scraped together enough money for a medical college course, no college would accept her application. An old Quaker friend advised her to give up her plan. "Elizabeth, it is of no use trying. Thee cannot gain admission to these schools. Thee must go to Paris and don masculine attire to gain the necessary knowledge." Another professor of surgery also suggested that for her to adopt men's clothes would be the only possible means, and he offered to keep the secret, but Miss Blackwell could not be tempted with any such subterfuge. She quietly continued to apply for admittance as a lady.

Suddenly, in the most uninviting, unlikely quarter, human sense unconscious as to why it was so acting, yielded to the divine idea, and a way was opened. Geneva University, Philadelphia, contained a wild and boisterous class of medical students. The faculty wishing to disengage themselves from the discourtesy of flatly denying Miss Blackwell admittance to their lectures, put the matter before the class itself, perfectly certain that it would send

back a direct refusal. But the class, in high spirits, ready for any "rag," sent back an unanimous answer in the affirmative. They were perfectly ready to receive the lady! and the faculty had no alternative other than to reply to Miss Blackwell that she could come. The matter had practically passed out of the minds of all concerned, when one morning, all unexpectedly, into the confused Bedlam of the class-room there entered a plainly dressed, retiring, yet dignified, little woman, and the students, suddenly awed by an entirely new sensation of decency and self-control, scrambled to their proper seats amid absolute silence. For the first time the lecture was given without interruption, and every word could be distinctly heard. This marvellous transformation continued to the close of the term. Miss Blackwell's absorption in her work, and above all her sense of the nobility and sacredness of its nature, her lofty conviction that no one could ever think otherwise for a single moment, shamed both teachers and pupils into a more serious frame of mind. The class came to be very proud of her, and gave her every help in their power.

From the beginning it was not so much the technical side of medicine that claimed her enthusiasm, but the morality of life, the need for a higher standard of morals for the whole race. There is a most thoughtful earnest letter, written by her from college to her home folk, which reveals the depth of her purpose in this regard. "The students received me with applause—they all seem to like me, and I believe I shall receive my degree with their united approval; a generous and chivalric feeling having conquered any little feelings of jealousy. I often feel when I am with them, how beautiful the relations of man and woman might be under a truer development of character,

in nobler circumstances. I do not know the moral character of any one of our students, for I have no genius for hunting up the darker parts of a person's soul; but I know Geneva is a very immoral place, the lower classes of women being often worthless, the higher ones fastidious and exclusive, so that there is no healthy blending of the sexes. But notwithstanding the bad associations in which they may have been brought up, I have never had any difficulty in giving the right tone to our intercourse. . . . I don't know if I ever told you how deep this matter of licentiousness has gradually sunk into my soul, and that the determination to wage a war of extermination with it strengthens continually, and the hope of gaining power and experience to do it worthily is one of my strongest supports in action. So help me God, I will not be blind, indifferent or stupid in relation to this matter, as are most women. I feel specially called to act in this reform when I have gained wisdom for the task; the world can never be redeemed till this central relation of life is placed on a true footing."

All this is entirely in harmony with Mrs. Eddy's thought as she has expressed it on page 57 of *Science and Health*:

> "Chastity is the cement of civilization and progress. Without it there is no stability in society, and without it one cannot attain the Science of Life."

Miss Blackwell took her doctor's degree in January, 1849. Her brother writes a graphic description of the proceedings of the day to the relations at home, in which we are made to see the procession marching "with music" to the Literary College, where it is met by the Bishop of New York, Dr. Hale, the Dean, the Curators, and other members of the Faculty. Dr. Webster is anxious that Elizabeth should walk in the procession, and sends down

twice to ask her to do so, but she does not wish it, and at about ten-thirty o'clock, "very nicely dressed in her black brocaded silk gown," she and her brother walk together up the aisle of the Presbyterian Church where the degrees are to be conferred. They find it, galleries and all, crowded with people, especially ladies, all agog with excitement, and there is a general stir and murmur of subdued voices as they perceive that Miss Blackwell has arrived. The class take their seats in the front of the stage. After a short discourse by the President the degrees are given, four students being called up at a time. They are addressed in a Latin formula, the President taking off his hat but remaining seated, and handing them each their diploma which they receive with a bow and retire. Elizabeth is the very last student, and is called up quite alone. The President repeats the formula and hands her the diploma. She takes it, bows with much dignity and half turns to retire as all the men students have done. Then, suddenly, the slender black brocaded figure turns back, and a dramatic earnest voice rings through the hushed assembly in the unexpected words: "Sir! I thank you; by the help of the Most High it shall be the effort of my life to shed honour upon your diploma," and then she bows again and the President bows amidst the applause of the audience. In her Journal for that day, Dr. Blackwell writes: "Their presence was little to me. I was filled with a sense of the grandeur of a holy life, with high resolves for the future. . . I heard little of what was said; my whole soul was absorbed in heavenly communion. I felt the angels around me."

In this spirit the first English woman, by the courtesy of an American University, entered upon a profession that sought to heal mankind from moral and physical ills. Her

unique career gives some indication of the difficulties she overcame in venturing into a field of knowledge hitherto absolutely sealed to woman. She had, for instance, to purchase a house on 15th Street, New York, because no respectable boarding or lodging-house would take in a woman doctor! If Dorothy Blackwell experienced opposition in attempting to relieve suffering by means already acceptable to society, note the more intense opposition and condemnation which hurled itself against Mrs. Eddy's teaching; for not only was she a woman, but she was establishing a system of healing wholly metaphysical and spiritual, a system making the highest demands upon conduct, overruling the most learned theories of men, and based entirely on the Scriptures to the exclusion of every other system or philosophy. If her inspiration had not been from God, she could never have lived through the storm of persecution she awakened, nor have gained a single disciple who could have met the tremendous test of loyalty to truth, in the face of prolonged public incredulity and disdain.

Dr. Blackwell never lost her vision that it was the moral side of character which counted. Her life was chiefly devoted to spiritual reform, and her medical work confined to improving sanitary conditions. It may be said that she studied health and health-giving conditions far more than she ever studied disease. Mrs. Fawcett writes of her:

"The professional view fashionable at the moment, never undermined her ingrained independence of judgment. She opposed Vivisection; and in the face of an unpopularity which almost reaches the borders of persecution, she did not adopt the current medical practice of combating disease by the introduction of morbid matter into the blood of the human system. Her view was that the phy-

sician should combat disease by inculcating sanitary conditions of life, clean air, clean water, pure food, temperance, soberness and chastity, rather than by the method of driving out one poison by another."

Just as Henry Drummond felt the stirrings of a spiritual Science that was to supersede all material laws, so Dorothy Blackwell felt the revelation of the Motherhood of God controlling all her study, and holding her steadfastly to a spiritual ideal even among coarse and vicious surroundings.

"I have always felt a great reverence for maternity," she wrote, "the mighty creative power, which more than any other human faculty seemed to bring womanhood nearer the Divine. The first serious essay I ever attempted was on the Motherhood of the Race, or Spiritual Maternity —that great fact of universal love and service, which is the formative principle striving to express itself in the lower physical manifestations."

Respecting this Mrs. Eddy writes in her chapter on "Marriage:"

> "A mother's affection cannot be weaned from her child, because the mother-love includes purity and constancy, both of which are immortal. Therefore maternal affection lives on under whatever difficulties." (*Science and Health*, p. 60.)

Mrs. Eddy's standard requirement of human affection was very high, and she often drew upon the best in human consciousness to illustrate the power and necessity of the divine. In *Retrospection and Introspection*, page 90, she writes:

> "The true mother never willingly neglects her children in their early and sacred hours, consigning

them to the care of nurse or stranger. Who can feel and comprehend the needs of her babe like the ardent mother? What other heart yearns with her solicitude, endures with her patience, waits with her hope, and labors with her love, to promote the welfare and happiness of her children? Thus must the Mother in Israel give all her hours to those first sacred tasks, till her children can walk steadfastly in wisdom's ways."

Dr. Blackwell remained always a John the Baptist, immersing her patients in purity of thought, as well as pleading for pure water for the human body. She never attained the baptism of the Holy Ghost and of fire. That was not her mission, but she was ever looking upward and expecting progress to come by way of religion, rather than by medicine. She writes: "The religious element introduced by such a noble band of Christian Socialists as Maurice, Kingsley, Hughes, and Ludlow, gave a hopefulness to this movement which no attempts based on a limited view of material well-being can afford.

"Medical experience was daily showing the influence of the mind over the body," she writes, "and I eagerly longed to see an embodiment of Christian principles in society, which embodiment was, as yet, far from attainment."

It is delightful to read of her friends; of her appreciation of Drummond's book *New Evangelism;* of her friendship with Charles Kingsley. "You are one of my heroes," he had said to her with his wonderful enthusiasm at their first meeting,—"a speech" she adds, "which I really could not then understand; it seemed to stun me in my quiet life."

Dr. Blackwell had yet another friend with whom she

used to sit over the fire in Thavies Inn, and talk out the problem of careers for women, and the best means of promoting reforms,—a no less remarkable and inspiring friend than Miss Florence Nightingale.

The Lady with The Lamp

A year before Mary Baker was born in the Bow farmhouse, amid the wide, green and gold pasturage of New Hampshire, Florence Nightingale was born of English parents in the Villa Colombaia, near the Porta Romana at Florence. The family home was Lea Hurst, one of the most lovely estates in Derbyshire. Here, in the heart of England in 1850, while Mary Baker Glover, a young widow in her sister's house, was daring to predict the inevitable emancipation of the slaves—a question already convulsing American politics—Florence Nightingale was wrestling in her own soul with another problem of world importance. She had just refused the offer of a brilliant marriage, because her ears were attuned to a spirit-call from a higher realm; a call as yet indistinct, but mighty as the distant surge of a great ocean, and in her meditations at this period she writes in her diary: "I must strive after a better life for woman."

Side by side with this desire was a passion for nursing, a strange talent for a wealthy, high-born gentlewoman to possess at a time when the very name, "a nurse," was associated only with drunkenness and immorality. Her family sought to distract their daughter from such unorthodox ideas, by Continental travel, and the pleasures of art, literature, music, and the society of charming and cultivated people. But to Florence Nightingale these tours were but so many opportunities for the future Com-

FLORENCE NIGHTINGALE

mander-in-chief to consolidate her friendships, to meet her working staff, to snatch a few months training, to interchange progressive aspirations, to gain experience of an orphanage or a workhouse, or to gather undeniable statistics of existing systems of sanitation.

As early as 1844, when Dr. Howe and Mrs. Julia Ward Howe had visited the Nightingales in England, she had taken the Doctor to one side and had asked him the question, "If I should determine to study nursing, and to devote my life to that profession, do you think it would be a dreadful thing?" "Not a dreadful thing at all," he had replied, with true American buoyancy, and so, cheered and encouraged, Florence begged to be allowed to go for a few months' training to the Salisbury Hospital; but her mother, horrified at the mere suggestion that a young and innocent girl should enter such doors, emphatically forbade it. "I shall never do anything, and am worse than dust and nothing!" was the despairing sentence in a letter Florence wrote to a cousin after this tremendous disappointment.

With her spirit beating like a caged bird against the bars of convention and custom, religion, as it was meted out to her even by her broad-minded Unitarian father, did not satisfy the intense craving of her soul for a world of reality and reason. "We are like blind men by the wayside," she wrote to her friend, Miss Clarke, in 1846, "and ought to sit and cry, 'Lord, that we may receive our sight.' And when we do receive it, we shall perhaps find that we require no transporting into another world to become aware of the immediate presence of an Infinite Spirit, and of other lesser ones whom we thought gone. I believe that what we require is sight, not change of place."

How soon the veil was to be lifted which at that moment

shrouded her dramatic and historic destiny, Florence—pursued day and night with restless longings and cravings—little dreamed; but as the swift years drew her nearer and ever nearer to the supreme national crisis, she pushed forward in her cherished profession, inch by slow inch, at every chink of opportunity. By 1851 she had achieved a few months at the deaconess' hospital at Kaiserswerth on the Rhine. For a brief period in 1853 she studied hospital organization in Paris. The same year found her installed at No. 1 Upper Harley Street, London, in charge of a philanthropic nursing home for gentlewomen.

When the Crimean War broke out in the following September, 1854, and England was shaken to her very centre with the account of the terrible failure of the medical equipment for the wounded, Florence Nightingale was at hand, the whole genius of her nature aflame; her friend Sidney Herbert was Secretary at War, and in one united "flash-point of action," the Minister requested that she should set out at once for the Russian battlefields, and she consented.

There have been hours in Britain's National history when the Spirit of God has descended with divine anointing upon some one soul who, through years of earnest desire, has reached out in a receptive manner to grasp a supreme moment of inspiration and redemption. The horrors of Scutari cannot, indeed need not be described! The more recent remembrance of the Somme and the Marne is vivid enough in the hearts of English men and women today, for a picture of devastation and woe to rise at the very mention of war, and there is no one unable to understand that the comforts which were given to our soldiers in 1914 were entirely lacking out in the wind-swept, snow-bound, desolate Bosphorus Coast in 1854. Up to that date no

woman had ever nursed on an English battlefield, and apart from the disease, death, and danger, on all sides,—stores, ammunition, food and accommodation, all were in the last stage of hopeless confusion.

The description is, perhaps, best realized from the other side of the picture, the triumphant side, which Mrs. Eddy gives us in a few lines of grateful tribute and calm explanation. She writes:

> "It is proverbial that Florence Nightingale and other philanthropists engaged in humane labors have been able to undergo without sinking fatigues and exposures which ordinary people could not endure. The explanation lies in the support which they derived from the divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids, and forestalls the penalty which our beliefs would attach to our best deeds. . . .
>
> "Constant toil, deprivations, exposures, and all untoward conditions, *if without sin*, can be experienced without suffering. . . . Whatever it is your duty to do, you can do without harm to yourself." (*Science and Health*, p. 385.)

Once again was the tremendous prophecy concerning the "Virgin of Israel" fulfilled:

" . . . turn again, O virgin of Israel, turn again to these thy cities.

" . . . the Lord hath created a new thing in the earth, A woman shall compass a man. . . .

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: . . .

" . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31 : 21, 22, 31, 33.)

As Queen Elizabeth rode amongst her army at the time of the Armada, putting courage and hope into every heart by her magnificent God-reliance, so Florence Nightingale, the "virgin of Israel," in 1854, brought order, system, and relief, into the hospitals at Scutari. Her clear, cool brain thought of everything, forgot nothing, and commanded obedience more implicitly than any General, yet, as one of her sisters wrote, "I never heard her raise her voice." "Such a clear head;" was Queen Victoria's comment on her powers, "I wish we had her at the War Office!"

Florence Nightingale by persistent exhortation, suggestion, reproaches and declarations, fought the War Office and all other authorities in matters of negligence and red tape, until she wrung from them some response to her demands. Her judgment of work and of workers was scathing, almost pitiless. This saint of legendary fame could brook no self-excuse or self-pity. Her mind was steel and iron during those eventful months, and the only mercy she extended was the mercy of active, tireless, purifying law, applied day and night to feeding, cleansing, clothing, the 1715 sick and wounded already in her wards, and the 1763 more arriving from Balaclava on the top of them, as also the more than 540 wounded who were landed from H. M. S. Andes.

"Let no lady come out here who is not used to fatigue and privation," she writes home to Dr. Bowman. "We hear there was another engagement on the 8th, and more wounded who are coming down to us. This is only the beginning of things." Such was Scutari Hospital in 1854–

1856, a picture preserved for posterity in Longfellow's poem "Santa Filomena."

"
. . . . . .

Lo! in that house of misery
A Lady with a lamp I see
Pass through the glimmering gloom
And flit from room to room

. . . . . .

On England's annals, through the long
Hereafter of her speech and song,
That light its rays shall cast
From portals of the past.

A Lady with a lamp shall stand
In the great history of the land,
A noble type of good
Heroic womanhood."

Florence Nightingale lived through the Crimean War and returned to England the well-beloved of her Sovereign, the idol of her nation, and the pioneer of professions for women; and then she lived to such a great age that she became a legend in her own life-time! On the plea of shattered health she retired altogether from social life and remained, physically, a semi-invalid on the second floor of the little house in South Street, mentally and politically an ever tireless worker in hospital reform at home and in the Indian Empire.

"It will never do unless we have a Church of which the terms of membership shall be works not doctrines," she had written in earlier life, and now she wrote to Mr. Jowett, "Never has God let me feel weariness of active life, but only anxiety to get on. Now in old age I never wish to be relieved from new work, but only to have it to do." In a

letter to Sir Bartle Frere in 1868 she expressed the same opinion: "I never despair that in God's good time, every one of us will reap the common benefit of obeying all the laws which He has given us for our well-being." And to Florence Nightingale the means by which that goal could be reached was "work, work, work."

> "The song of Christian Science is, 'Work—work—work— watch and pray.'"

Thus writes Mrs. Eddy; *Message for 1900* (page 2.)

To us, the last forty years of Florence Nightingale's life are as deeply interesting as the first forty, for, although they have none of the drama and glory of her supreme national achievement, they are a record of very special and valuable progress. They disclose very real conquests over public ignorance and public procrastination; and they show forth in solemn and tender unfoldment the intimate psychology of an heroic soul.

If we analyze the gifts with which Providence had equipped "the Lady with the Lamp," it will be seen that up to this time she had worked with her wonderful, clear trenchant intellect. Her spiritual powers had been the forces of the mind. Her heart was not yet awake. What! you exclaim! The heroine of Scutari! The Saviour of our soldiers, all head, and brain and driving power, and her woman's heart asleep? Impossible! No, not so impossible. Rather mercifully, providentially possible. If her heart had been as alive and as keen and as sensitive as her head, it would have broken in the presence of such human agony. It was there, but firmly controlled by her dominant will, over-reached by her passion for efficiency and freedom, overpowered by the sustaining influence of a divine decree which had placed her in the breach between

the forces of Gog and Magog, and the seed of Isaac, her own English race. It was beating with a sane, calm affection, and love of right for righteousness sake; but it was not yet consciously awake.

So full was she of the need for reform that the first years of her home-coming were wholly devoted to hammering away through the medium of public ministers, and especially her old friend Sidney Herbert, at existing evils in Army Depots,—intoxication, brutality, jealousy, demoralization, all the many moral ills which she had already discovered were more terrible than physical wounds. But, although she gained certain slow-won victories, her splendid champion died under the strain of work and worry, and the shock and grief of this loss caused her to pause and turn her thoughts into a not altogether new, but less explored region. Florence Nightingale realized that sin and death were evils of a mental origin, and that she could not continue to fight the carnal mind with only blue books and statistics, wit, will, and public influence. A deeper knowledge, a more spiritual equipment was necessary to save her from failure in this desired victory of Army reform, which she now saw was virtually the reformation of the human mind, and she longed more and more to find the true knowledge of God and the real status of man.

It was at this period that she began a most interesting correspondence with Mr. Jowett, the celebrated Master of Balliol College, Oxford, and the great translator of Plato. Her mind ever circled round the thought of the Perfection of God, and at Mr. Jowett's suggestion she began a series of Essays, one called "What is the character of God?" another "What is the evidence that there is a Perfect God?" and a third "Christian Fellowship as a means to Progress." While the bulk of intellectual argument tended more and

more to base its inquiries and put its trust in physical phenomena, she was searching with greater fervency for the moral and spiritual laws of life. "I am quite scandalized at your materialism," she wrote to the Master in 1871. "I shall shut up both you and Plato for a hundred years in punishment in another world, till you have both obtained clearer views. Is it for an old maid like me to be preaching to you, a Master in Israel, that even on 'physical principles' there are essential points in marriage (to turn out the best order of children), which being absent, the perfection of 'health and strength' in both parents is of no avail even for the physical part of the children? And might I just ask one small question—Whether you consider man has a soul? If he has ever such a little one, you can scarcely consider him as a simple body, an animal, or even as a twin and the body, the other, but as all one, the soul and the body making one being. . . . If you *do*, at all events God does not. And consequently He makes a great many more things enter into the physical constitution of the children than the mere 'health and strength' of the parents. (My son, really Plato talked nonsense about this.) Take a much more material thing than the producing of a bad or degenerate family or race. Take a railway accident. What are the laws therein concerned? You have by no means only to consider the 'physical' laws—the strength of iron, the speed of steam, the smoothness of rails, the friction etc. — but you have to consider the state of mind of the directors, whether they care only for their dividends, so that the railway servants are underpaid or overworked."

The School and Children's Bible was a publication which, though it appeared under the name of the Reverend William Rogers, was compiled by selections made for the most part by Mr. Jowett, and largely helped by Miss Nightingale.

Meanwhile her religious searchings led her more and more to study the Christian mystics, and to define Mysticism for herself. To her it was "to dwell on the unseen, to withdraw from the things of sense into communion with God—to endeavour to partake of the Divine nature: that is, of Holiness. When we ask ourselves only what is right, or what is the will of God (the same question), then we may truly be said to live in His light."

Mr. Jowett urged her to make a compilation of the Mystic thought of the Middle Ages. "You will do good work," he wrote in 1872, "if you point out the kind of mysticism which is needed in the present day,—not mysticism at all, but as intense a feeling as the mystics had of the power of truth, and reason, and of the will of God that they should take effect in the world. The passion of the reason, the fusion of faith and reason, the reason in religion and the religion in reason,—if you can only describe these you will teach people a new lesson."

The subject interests her. She makes a beginning, and discusses the need for a Preface. "The subject of the Preface," she writes, "should be the use of the ideal and especially the spiritual ideal. . . . Do you think," she says in conclusion, "that it would be possible to write a mystical book which would also be the essence of common sense?"

The Preface itself, as far as Sir Edward Cook has been able to reconstruct it from Miss Nightingale's notes and rough drafts, contains these remarkable passages:

"For what is Mysticism? Is it not the attempt to draw near to God, not by rites or ceremonies, but by inward dispositions? Is it not merely a hard word for 'The Kingdom of Heaven is within?' Heaven is neither a place nor a time. There might be a Heaven not only here but now. It

is true that sometimes we must sacrifice not only health of body, but health of mind (or peace) in the interest of God; that is, we must sacrifice Heaven. But 'thou shalt be like God for thou shalt see Him as He is:' this may be *here* and *now*, as well as *there* and *then*. . . . Christ Himself was the first true Mystic. 'My meat is to do the will of Him that sent me, and to finish His work.' What is this but putting in fervent and the most striking words the foundation of all real Mystical Religions? Which is, that for all our actions, all our words, all our thoughts, the food upon which they are to live and have their being is to be the in-dwelling Presence of God; that is, with the Spirit of Goodness and Wisdom."

When she comes to consider the Mystic attitude toward Prayer, she finds that "It is singular how little mention there is either of 'intercession' or of 'atonement' by another's merits. True it is that we can only create a heaven for ourselves and others 'by the merits of another,' since it is only by working in accordance with God's laws that we can do anything."

Reading these extracts we can but feel how completely in agreement would Florence Nightingale have been with Mrs. Eddy's chapter on *Prayer*, not as yet given to the world, and with this passage in particular:

> "Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation. . . . Gratitude is

much more than a verbal expression of thanks. Action expresses more gratitude than speech." (*Science and Health,* p. 3.)

Miss Nightingale's Preface concludes with this adoption of the metaphysical importance of Life. "The way to live with God is to live with Ideals—not merely to think about ideals but to do and suffer for them. Those who have to work on men and women must above all things have their spiritual Ideal their purpose ever-present. The 'Mystical' state is the essence of common sense."

This book, alas! was never finished. The death of an old Crimean companion, and also of her own father, interrupted her plans, and she had to attend to an inrush of business. Once more she rebels passionately against the difficulties attending a woman's efforts to lead an intellectual life. "What makes the difference between man and woman?" she exclaims in exasperation. "Quetelet (the French social statistician) did his work, and I am so much disturbed by my family that I can't do mine!"

Florence Nightingale was not moving towards a merely intellectual goal. She enjoyed to the full her intellectual companionship with the Master of Balliol, one of the keenest intellects of his century; even so, her demands on his friendship were exceedingly elevated. "My idea of a friend," she wrote to him, "is one who will and can join you in work the sole purpose of which is to serve God. Two in one, and one in God. It almost exactly answers Jesus Christ's words."

Gradually the time came when sheer intellect and reasoning power ceased to satisfy her. She had been more and more driven by the world's opposition to moral progress to seek spiritual power and the true nature of God. She was conceiving Him to be Perfect Goodness and Perfect

Law. She desired to be more and more at-one with her divine Principle, and coming closer to God, her heart began to awaken and to unfold, and love, divine love began to be a component part of her life. For the first time she felt dissatisfied with mere brain-power, and the keener faculties of insight and judgment. She longed for something else. The Master's visits were no longer such a source of pleasure. "He talks to me," she observed once, "as if I were someone else." She was weary of abstractions, and wanted now to express heart, feeling, and individuality in her work.

To Florence Nightingale, the heroism of her days at Scutari was no heroism, no victory, for she was already glimpsing more spiritual heights, beyond the flesh. If she was indeed "The Lady with the Lamp," this lamp was a spiritual illumination which showed her how far she yet was from the perfect truth of life.

It was at this point that she became in a yet more direct and personal manner the head of the Nightingale School, and the Chief of the Nightingale Nurses. Blended with the zeal of an earnest teacher—a teacher who was founding and propagating an entirely new experiment for women—was now the maternal heart that cared for her probationers as a mother watches every footstep of a loved daughter, and who longs for her love in return. It was wonderful how this dear lady, nearly eighty years old, entered into every detail of her nurses' lives, equipped them for new posts, sent flowers, food, every kind of little comfort for their journeys, interviewed, exhorted, admonished, and lived her life over again in the lives of the younger generation.

Her efforts were directed almost wholly to their moral character and their spiritual ideals. Nursing was to be a

religious call, not a money-making adventure, nor a physical inquisitiveness. It was to be a sacred duty involving the most exalted qualities of character. And here again Mrs. Eddy was entirely at one with her, for she writes:

> "An ill-tempered, complaining, or deceitful person should not be a nurse. The nurse should be cheerful, orderly, punctual, patient, full of faith,—receptive to Truth and Love." (*Science and Health*, p. 395.)

This was Miss Nightingale's standard. "The progress you make in your year's training with us, is as nothing to what you must make every year *after* your four years' training is over," she writes in one of her addresses. . . . "A woman who thinks in herself 'Now I am a full nurse, a skilled nurse, I have learnt all there is to be learnt,' take my word for it, she does not know what a nurse is, and she never will know; she is gone back already. This rule applies to the technical side of the work, and perhaps yet more to the moral side. Nurses cannot avoid exercising a moral influence. They exercise it by their characters. . . and patients are so quick to see whether a nurse is consistent always in herself,—whether she *is* what she *says* to them. And if not it is no use. If she is, of how much use may the simplest word of soothing, of comfort, or even of reproof—especially in the quiet night—be to the roughest patient. But if she wishes to do this, she must keep up a sort of divine calm, and high sense of duty, in her own mind."

These were great days for the British people. The hour when the seed of righteous Abraham was to become "a company of nations" and the "father of many nations" had solemnly struck in the dial of God's centuries. Two women played the primary part in carrying our England's destiny in these momentous years of Empire-building,—

Queen Victoria and Florence Nightingale. Miss Nightingale's work is more wonderful as the spiritual General of Christian Ethics behind the scenes, than it was in the full blaze of her early public nursing, for now the women that she sent out to the uttermost parts of the earth were her adopted children, whom she loved with her whole heart, as St. Paul loved Timothy.

One nurse who sailed with the Gordon Relief Expedition has recorded some of Miss Nightingale's parting counsels and blessings. "Remember," she said, "when you are far away up-country, possibly the only English woman there, not only as a nurse, but as a woman; your life to them will be as the rings a pebble makes when thrown into a pond—reaching far, reaching wide—each ripple gone beyond your grasp, yet remembered almost to exaggeration by those soldiers lying helpless in their sickness. See that your every word and act is worthy of your profession and your womanhood. . . . God guard you in His safe keeping, and make you worthy of His trust—our soldiers."

The morning the nurse sailed, Miss Nightingale invited her to breakfast in her own rooms. "Coffee, toast, eggs and honey, a real English breakfast, dear child," she said, "and it is good to know you will have honestly earned the next one you eat in England." "And supposing," the nurse asked, "I don't return to eat one at all?" "Well, you will have earned that, too, dear heart," she answered quietly.

Other nurses were going out on the same ship, and on entering their cabins they each found a bouquet of flowers with a message attached, "God-speed. From Florence Nightingale." Is it any wonder they almost worshipped her!

Mrs. Eddy, too, had this sense of the supreme sacredness of the call to heal the sick, but she used only spiritual

and mental means. Far from considering a human being merely the manifestation of the erroneous race of Adam, or a piece of animated matter, she was always denying every sinful concept in her thought of man, and blessing humanity with the recognition of man as created in God's own likeness. For this cause she respected every human right and privilege, and impressed upon her students the sacred character of their mission; how they must never touch the lives of others except to make them better physically and morally. Although healing sickness has been the most notable result of her teaching (just as improved sanitation and irrigation was the most decisive result of Florence Nightingale's work), Mrs. Eddy always felt that:

> "Healing physical sickness is . . . only the bugle-call to thought and action, in the higher range of infinite goodness." (*Rudimental Divine Science*, p. 2.)
>
> "The task of healing the sick is far lighter than that of so teaching the divine Principle and rules of Christian Science as to lift the affections and motives of men to adopt them and bring them out in human lives." (*Miscellaneous Writings*, p. 19.)

Florence Nightingale's ideal of friendship, "two in one and one in God," was indeed the deep desire of Mrs. Eddy's own heart. All her life, both as a loving woman and as a spiritual teacher, she sought just such a bond. All her life friends came to her, and then failed her, or turned aside into channels of self-interest. But Mrs. Eddy's love never failed. Her hope was boundless, her forgiveness unremitting. She continued to teach, and train, and uplift, and love, grieving over a student's backslidings and mistakes far more poignantly than did the individual concerned. Her tender, solicitous messages to all her branch churches show a heart of Mother-love, more devoted to individuals

and to united numbers than the world can possibly realize. To the Church in Denver she wrote:

> "Beloved Pastor and Brethren:—'As in water face answereth to face,' and in love continents clasp hands, so the oneness of God includes also His presence with those whose hearts unite in the purposes of goodness. . . . I, as a corporeal person, am not in your midst: I, as a dictator, arbiter, or ruler, am not present; but I, as a mother whose heart pulsates with every throb of theirs for the welfare of her children, am present, and rejoice with them that rejoice." (*Miscellaneous Writings*, p. 152.)

It is most significant that Miss Nightingale's interests became less and less medical as she advanced in years, and the moral and spiritual in character became of primary importance. She had planned with Mr. Jowett to found a Professorship for Statistics, and he left her money in a first will for that purpose. For various reasons she had abandoned the scheme, and he omitted his bequest; but when she came to make her own will she still had the project in mind. She then hoped to entrust Mr. Francis Galton with £2000 for education work, but in the end this pencilled codicil was found among her papers: "I recall or revoke the legacy of £2000 to Mr. Francis Galton, because he does not think it sufficient for the purpose I wished, and proposes a small endowment for Research, which I believe will only end in endowing some bacillus or microbe, and I do not wish that."

It is of interest to recall here, that Mrs. Eddy speaks of those who will

> "cheerfully await the certainty of ultimate perfection" (*Science and Health*, p. 97),

and Miss Nightingale faced the end of her life in just such a brave and expectant spirit. "One does feel," she had written on All Souls Day, 1896, "the passing away of so many who seemed essential to the world. I have no one now to whom I could speak of those who are gone. But all the more I am eager to see successors. What is that verse—that the earnest expectation of the creature waiteth for the manifestation of the sons (and daughters) of God? And I am thankful for the many noble souls I have known."

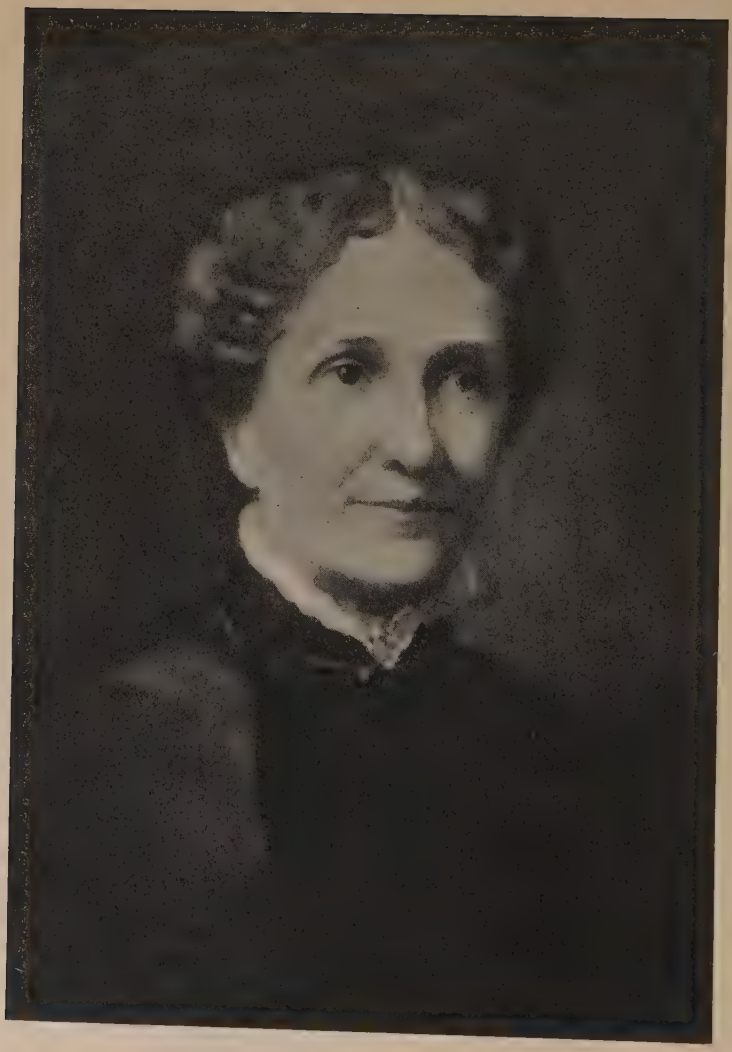
Her creed, which she evolved for herself, is striking in its resemblance to leading points in Christian Science. "I believe," she wrote, "in God the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, His best Son, our Master, who was born to show us the way through suffering to be also His Sons and His Daughters, His handmen and His handmaidens, who lived in the same spirit with the Father, that we may also live in that Holy Spirit, whose meat was to do His Father's will and to finish His work, who suffered and died, saying, 'That the world may love the Father.' And I believe in the Father Almighty's love and friendship,—in the service of man being the service of God, the growing into a likeness with Him by love, the being one with Him in will at last which is Heaven. I believe in the plan of Almighty Perfection to make us all perfect. And thus I believe in the Life Everlasting."

Miss Nightingale's transcendence over the mysticism of the mediæval saints, because she added law and reason to personal surrender and sacrifice, her equal transcendence over Unitarianism, because of her recognition of the divinity of the Christ as the true type of creation for all God's children, her persistent faith in Perfection as the divine plan for the universe, together with her intuition that reality and Heaven are present here and now to those in

a spiritual condition of mind,—all these locate her far in advance of either Catholic or Protestant, or Free-thinking Schools of Faith, and bring her strongly into line with the truth which Mrs. Eddy was giving to the world in *Science and Health.*

"Heroic womanhood" the world over was catching some of the gleams of glory streaming into this great Victorian Era of blessing and progress, glory descending from the very Sun of all Truth, and Righteousness "with healing in its wings." This light, for which all great pioneers and reformers, all ardent Christian souls, were searching, this true reason, this Law and Science of God's Perfection, which they were all receiving in beams and flashes, was culminating in the supernal gift of Spiritual Understanding, of Heaven come down to Earth, which St. John saw in prophetic vision, and which he has described in the tenth chapter of Revelation.

CONCLUDING REFLECTIONS



REV. MARY BAKER EDDY
Discoverer and Founder of Christian Science

CHAPTER XXVIII

Concluding Reflections

WE conclude these brief, comparative extracts from the writings of prophets, sages, teachers, and reformers,—many of the best and noblest of the Christian Church of the past,—with the language of St. Paul: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight . . . and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (Hebrews 12:1, 2.)

Hope and expectation is surely warranted that all prejudice, all misunderstanding regarding the teaching of Mrs. Eddy, be laid aside in view of the fact that this study of other great and earnest Christian thinkers has certainly presented abundant proofs that she spoke truly, and rightly, when she wrote:

> "Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God." (*Science and Health*, p. 271.)

The world is reaching out, ever more and more ardently, for the true knowledge of Spiritual Healing. Everywhere the Christian Churches are hungering for it. They are open to its revival; they are ready to give it their sanction,—more, their blessing. Here and there, in little groups and in isolated instances, divine healing is manifested. Tentatively, and hopefully Christians of every denomination

and creed are pondering the subject, and inquiring is it possible? can it be? It is finding its way on to the Agenda of important Congresses. It takes up columns in the daily newspapers. It has already burst the barriers of sectarianism. In many homes it is asked for with great yearning, and at the same time, alas! with great timidity. Can it be exercised side by side with medicine and surgery? No. Well then, why not? They are unwilling to trust it wholly simply because they do not understand its Principle. But in spite of this hesitation the spiritual healing of sickness, as well as of sin, is dawning upon the world with mighty power, and it is destined to increase in efficiency every month and year. Mankind will work with sure results in proportion as they accept the revelation of Christian Science and study it for themselves with gratitude and humility.

It is useless for the Churches to say that because this teaching is to be found in the Scriptures, they can therefore ignore the founder of the Christian Science movement. Such a course of conduct would be like trying to profit by the teachings of the New Testament without making any mention or study of the writers of the epistles. Mrs. Eddy herself has truly said that:

> "Abuse of the motives and religion of St. Paul hid from view the apostle's character, which made him equal to his great mission. Persecution of all who have spoken something new and better of God has not only obscured the light of the ages, but has been fatal to the persecutors. Why? Because it has hid from them the true idea which has been presented." (*Science and Health*, p. 560.)

A moment's reflection on the part of all Ministers of

God's Word, would bring consent to the fact that no man could willingly be so ungrateful, as to refuse to recognize and accept the life-mission of one who had prayed, worked, suffered and endured the ignorance, the doubt and the indifference of a world pitifully asleep to the coming of the promised Comforter—"the Spirit of Truth."

Why should Christendom continue to argue against its own misunderstanding of Christian Science, instead of sincerely seeking to find out and prove what Christian Science truly is? Above all, why should it still seem strange and incredible that the revelation of Truth in this age should have come through a woman?

Respecting this last, it is to be remembered that Christ Jesus communicated his most profound teachings to women. His last and most important charge concerning Christian fellowship was given into the keeping of a woman. When Simon Peter had advanced so far in the knowledge of Spirit that he could perceive the divinity of the Christ, he exclaimed in answer to Jesus' question, "But whom say ye that I am?" "Thou art the Christ, the Son of the Living God." Because of this understanding, Jesus told Peter that he was blessed, inasmuch as this truth was not of flesh and blood, but a revelation from the Father, and then He solemnly added, "upon this rock I will build my Church, and the gates of hell shall not prevail against it."

With flames of a fitful faith, at times well-nigh quenched in the darkness of gross materiality and superstition, the followers of Peter have maintained in the world the truth of the divinity of Christ. Nevertheless, it was not to Peter that Jesus gave His final instruction about the Church. On that glorious Resurrection morning, in that unspeakably sacred and victorious moment when Mary Magdalen recognized her risen Master, Jesus "Rabboni"

said to her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20 : 17.)

This woman, as an ever increasing number are being led to believe, came over to Glastonbury in the Isles of Britain, and established the first Church of Christ in the heart of the House of Israel. But her charge was not then fulfilled, her ministry to mankind completed. During many centuries woman was being prepared to bring to fruition this most precious seed of spiritual truth. The true Church was to ascend out of all corporeal personality, out of all consciousness of life in the flesh. "Go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

In the ripeness of time Mrs. Eddy was given the intuitive perception to discern the science of being, and the power and might again to proclaim the Master's healing message to the world, and thus to fulfil the Apostleship of the woman of Christian history. To her was given the spiritual insight to affirm and declare:

> "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. . . . Sorrow is turned into joy when the body is controlled by spiritual Life, Truth, and Love. . . . Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you can speak 'as one having authority.'" (*Science and Health*, p. 14.)

Peter received the truth that God was the divine Principle of the Christ, but to woman was given the truth of the Ascension, that God was the divine Principle of man. To establish the Church of Christ Jesus, is to establish the spiritual, and demonstrable knowledge of man in the Image and likeness of God. In the clear white light of the Resurrection, we see the colours of divine Revelation begin to radiate and glow in the spiritual heavens of illumined thought, and with St. John we hear "the Spirit and the bride say, Come . . . and whosoever will, let him take the water of life freely."

THE END.

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APPENDIX*

THE INNOCENT VINDICATED OR THOSE FALSELY CALLED ARRIANS DEFINED BY A FEW PLAIN TEXTS OF SCRIPTURE, FROM THE WICKED ASPERSIONS OF UNCHARITABLE MEN.

Exon—Printed by Andrew Brice at the Head of the serge-Market in Southgate Street 1718.

The Intemperate Zeal of some professing Christians both Ministers and People (arising probably from a conceit that they are infallible) has formed in their imaginations a Monster, and given it the name of *An Arrian;* and they apply it to as many of their Fellow Christians as are not of their thinking, though perhaps much more agreeable to the standard than themselves, and have branded them from Pulpit and Press as notorious "Hereticks," denying the Lord that bought them; imputing to them all the Evil and pernicious Consequences, Ignorance or Prejudice can invent, and for no other reason but because, as they openly declare, they believe all that is written, in the Sacred Scriptures, concerning our Lord and Saviour, Jesus Christ, from the Declaration of Himself, and the Revelation he has been pleased to give us of his God and Father, whose shape none have seen at any time, nor heard his voice (John 5 : 37) and whom none can know but those to whom the Son reveals Him; and our blessed Lord having made known the Father and himself, to his Apostles, so much as was necessary for them and his Church to know, they do therefore believe all that is in Sacred Writ, concerning the Father and the Son, and form their Faith by this Rule, and not by any Arrian, Athanasian, Socinian, or Sabellian rule whatsoever. 'Tis hoped all will allow, The Holy Scriptures are appointed by their Author to convey to the understanding of Rational Creatures, ideas of

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persons and things; and that none are referr'd to Scholastic Terms as Foundation Stones to build their Faith upon. Therefore as to Co-essential, Co-equal, and Co-eternal, being Terms nowhere found in Scripture, we regard them not.

The Holy Scriptures fully declare One only Living and True GOD, who is from everlasting, self-existent and Independant: And that this GOD, is but *one*, is plain from divers Texts of Scripture: Deut. 6 : 4, "Hear, O Israel: The Lord our God is one Lord;" and that of the Apostle (I Cor. 8 : 6). "But to us there is but one God, the Father." . . . This Blessed God the Father who is the Ineffable Lord of all Things, and, as Justin Martyr observes, even of the Son Himself, is styled by the Apostle, "the blessed and only Potentate" (I Tim. 6 : 15). And so is called "the God and Father of our Lord Jesus Christ" (Eph. 1 : 3), "the God of our Lord Jesus Christ, the Father of glory" (ver. 17).

The Lord Jesus is the Chief of all subordinate Powers "and the prince of the kings of the earth" (Rev. 1 : 5) and above the greatest angels. Yet even in the highest character and most exalted Description of our Saviour, of his Honour, Kingdom, and Dignity, 'tis always represented as derived from and granted by God the Father. And indeed our Lord Jesus is truly God, not only in the mean and despicable sense of the word, in which kings and Magistrates are said to be Gods; but we believe and acknowledge Him to be God over all the Three worlds, Heaven, Earth, and Hell; only as the Apostle says, HE is excepted who did put all Things under him; from whom all his Power and Dignity is derived, as shall be shown by and by. And for this we have the Testimony of our Lord Himself, which we value more than Ten Thousand Witnesses (Matt. 28 : 18). "All power is given unto me in heaven and in earth," which denotes his unlimited Godhead and Dominion; for his Kingdom runneth over all.

Query. If he were the Supreme God, how could this Power be *Given* him? See Eph. 1 : 20, 21, 22, where the Apostle speak-

ing of that Honour, and Dignity, conferred on him by the Father, says,—"And set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church." (Phil. 2 : 9, 10, 11.) "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." By which 'tis plain, all his Dignity, Honour, and Glory was by communication from the *Father*, and was to end ultimately to *his* Glory. The Son himself ascribes *all* to the *Father*. (John 8 : 54), "If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God." The Son Shareth his Dependence on the Father. (John 5 : 17), "My Father worketh hitherto, and I work." Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. But Christ to show them they had perversely construed his words and slandered him, as some of the same stamp do their Brethren now, and that he never professed himself equal to his Father, addresses them in these words; "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (ver. 19). "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (ver. 30). "Many good words have I shewed you from my Father; for which of those works do ye stone me?" (John 10 : 32.) The Jews answered him, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." (ver. 33). Here the Jews shewed their ignorance again,

for they thought (as some do now) the word God was apply'd to none but the *Supreme God the Father*, though there are so many plain Texts to prove the contrary. Now our Lord to explain the sense of his words, lets them know, that the word God was justly appropriated to men; and in this sense he justifies it. His words are these (ver. 34), "Is it not written in your law, I said, Ye are gods?" (Ver. 35), "If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; (ver. 36) Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" There is another text from whence our Adversaries infer, Our Lord Jesus is equal to the Father, in this same Chapter (vers. 29, 30) "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." And then follows what they catch at, "I and my Father are one." But can any one imagine that our Lord, who had, in the preceding verse, asserted his Father to be "Greater than all," should presently in the next verse, and in the same Breath, contradict and give himself the Lie, by these words, "I and my Father are one" which they through mistake interpret, "One in Substance and equal in Power and Glory." Men may as well argue, that God and Believers are "one in Substance" from John 17 : 22. "That they may be one, even as we are one." Query then. Are all Believers but one Believer; or are all Believers the same in substance with and equal to God. For the Illustration of this Text Origen hath this note; "If any would know what that "Oneness" is of the Father and the Son, let them read that Text (Acts 4 : 32) "And the multitude of them that believed were of one heart and of one soul. . . ." (John 14 : 28) "My Father is greater than I." This, say our Adversaries, is as he is Man. But was there not a blessed Union of the Divine and Human Nature? And was this Union then dissolved? or did this union constitute more than one Person? If not, this Blessed Person asserts, "My Father is greater than I:" which to deny is to reproach our Redeemer,

and make him a Liar. We with all that pretend to stand up for the Honour of Christ would consider it.

"The Son (says Athanasius) when he came into the World glorified not himself, but his Father, saying (to a certain Person who came to him) 'Why callest thou me good? There is none good but ONE that is GOD:' " And to another that asked, which is the Great Commandment in the Law, "Hear O Israel, the Lord your God is ONE Lord." And to the people "I came down from Heaven, not to do my own will, but the Will of the Father which sent me." And teaching his Disciples saying, "My Father is greater than I." (John 17 : 3) "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." Can any words be more express to prove that there is but One true God and that that God is but One Person, viz., the Father of our Lord Jesus Christ, who is opposed to him by his Names, Relations, and Characters, and his Prerogative asserted in *Sending* Jesus Christ.

Athanasius upon this Text hath this note, "The true God" (says he) "who is most strictly and absolutely such, even the Father of Christ." Again. The Son of God spake not in his own name. (John 12 : 49, 50) "I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore even as the Father said unto me, so I speak." (John 14 : 31) "As the Father gave me commandment, even so I do." (Heb. 10 : 9) "Lo, I come to do thy will, O God." Here he plainly asserts, that he came to do the Will of his God, tho' our Adversaries say, he came to do his own will as God equal to the Father. But our Lord himself refutes them in express words. (John 6 : 38) "For I came down from heaven, not to do mine own will, but the will of him that sent me," and Verse 39 declares who sent him, in these words: "And this is the Father's will which hath sent me," etc. Mark it; for it must be of his Divine Nature, for that was it that was sent, and came down from Heaven. And lest they should impiously

imagine he was *equal* to him that sent him, he says (John 13 : 16), "Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him." And our Adversaries may as well say, the servant is as great as his Lord, as that he that is sent is as great as he that sent him.

Upon this our Adversaries run into the grossest inconsistencies that can be uttered, asserting that he is the very Father himself. So that as he is the Son he is begotten of himself. Sometimes they readily allow but One God, and by and by, and in the same Breath, deny it, by asserting three Persons, in the Godhead and again as soon confound them and say, it is but One God displayed under different Denominations, Modes, and Characters, sometimes Father, sometimes Son, and sometimes Holy-Spirit. And indeed, for want of keeping to the Divine Revelation, they do not know where to fix. Sometimes they are Socinious by asserting this and that text is as he is man; then Sabellious, by destroying the Personalities; and then again Cerinthians by imagining God the Father dwelt in the Man Christ Jesus substantially. These are the contradictions that drop from 'em every Day.

The Son is and was the Father's agent. (Heb. 1 : 2.) "By whom also he made the worlds." (Eph. 3 : 9) "Which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." (John 5 : 22) "The Father judgeth no man, but hath committed all judgment unto the Son." (John 3 : 35) "The Father loveth the Son, and hath given all things into his hand." (John 20 : 17.) "I ascend unto my Father, and your Father; and to my God, and your God." Query. Did he ascend to himself? or was he a God to himself? (John 17 : 1) "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." Query. Did he pray to himself? (Ver. 5) "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was;" which must relate to his Divine Nature, for sure his Human Nature did not exist then, nor was ever

possessed of that. . . . And now, we hope, the world will judge favourably of us having the written word for our Rule by which all must be judged at last.

Can it then be for the Honour of Religion to accuse, condemn, censure, backbite, and slander, those who form their Faith in the Objects of Religious worship according to the Revealed will of God. And we would appeal to our very enemies whether it be right in the sight of God to obey men rather than God. The Bible only shall be our Rule of Faith. This therefore and this only will we believe; this we will profess; and according to this we desire to live; and for this we hope (if God call us to it) we would be willing to die. . . . Tis not the bare reproaching us for Hereticks is enough unless you prove it by the word of God; for Heresy is a manifest Deviation from and opposition to the Faith; which thank God, our Adversaries have not been able to prove against us, notwithstanding their perverting Sacred Scripture.

The word of God is sufficient to discover what is Heresy, for that which is Strait will plainly teach us what is crooked. If any one should deny that there is a God, or that Jesus Christ is the Son of God, or Saviour of the World: that it is He by Obedience to whom men must look to be saved: If any should deny his Birth, or Passion, or Resurrection, or Ascension, or Sitting at the Right Hand of God, his having all Power given him in Heaven or in Earth; that it is He whom God hath appointed to be Judge of Quick and Dead; that all men shall rise again at the Last Day; that they which believe and repent shall be saved, and they which do not shall be damned: if a man should hold the keeping the Mosaic Law necessary to Salvation or that Good works are not: should any man obstinately contradict the truth of any thing plainly delivered in Scripture; —everyone hath a sufficient means to discover and avoid Heresy. . . .

In the Days of the Apostles Christianity was perfect, and continued for some ages in a tolerable Simplicity, and Purity of Faith and Manners, supported by singular holiness of Life,

by Charity in matters of Opinion, and by the extraordinary Guidance of the Spirit of God, the Spirit of Peace and Love. But needless contentions began soon to arise, and Faith became more intricate, and Charity diminished, till at last (as the Apostles had predicted) it was swallowed up in the Great Apostacy: Out of which it began to recover at the Reformation when the Doctrine of Christ and his Apostles was again declared to be the only rule of Faith, in which was clearly contained all Things necessary to Faith and Practice. And had that Declaration been still adhered to in Practice as well as words and Humane Authorities regarded only as Humane Authorities there had been very little Divisions or Contentions among Protestants. The Doctrine of the Trinity is clear and plain in the Scriptures but Creeds and Councils have obscured it and made it now hard to be understood.

So that it evidently appears, that we do not advance any other Doctrine than what was delivered by Christ and his Apostles, and what was the General Faith of the Primitive Church for several Ages after; and whether we or our Adversaries are mistaken will appear at last in the Great Day of Decision, when we hope it will appear, that we do not in the least deprecate or speak diminutively of our Blessed Redeemer, tho' we are daily reproached on that Account. Do we detract from our Saviour, because we believe what he said to be true, and will not, like our Adversaries, give him the Lie?

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Jackson, M.S.

The light of the ages

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